food and raiment, the wigwam is close and smoky, the fruits of the 800 earth are nuts, and acorns, and roots, and grubs dug out of the ground. To know how miserably a savage lives, one must see him in his house.

A century ago the Ainos were living in the age of stone. They are 181 beyond it now only because they have obtained knives from the Japanese. [177] The stone arrow-heads, which one may pick up almost anywhere, even in the plowed fields of Hakodate, have given way to heads of [241] bamboo or iron. At Yeterof I purchased a stone implement for cutting, which could not have been very old. They have no writings, no [212] records of their past, no aspirations. Their language is still a puzzle, their traditions and myths are scarcely known except to a few students. [773] They are incapable of advancement. After a century of contact with the Japanese, they have learned no arts, adopted no improvements. The hunter to day shoots the bear with poisoned arrow from a bow as [777] primitive as early man himself, although the Japanese are famous for their archery and weapons.

PHYSICAL CHARACTERS OF THE AINOS.

The appearance and general characteristics of the Ainos have already 114 been described. It is, therefore, only necessary to allude particularly 141 to certain conspicuous features, mainly to their hairy nature. For a good series of physical measurements the reader is referred to those of Dr. Scheube,* and especially to a very valuable contribution by Prof. W. Donitz.† The last-named author concludes that on the whol he results of his observations indicate that the Ainos belong to t golian stock. This conclusion is not sustained by all observ Scheube, for example, concludes from the results of measure Aino skulls, and from other characters, that they do not belong Mongolian type. Their great hairiness, the position of the eyes, conformation of the nose, the great breadth of the face, etc., are all characters which distinguish them from Mongols.

The most conspicuous feature of the Ainos is their remarkable hairiness. 142 The testimony of travelers concerning this matter is conflicting, but we may explain this on the supposition that the observers have not always recognized the typical Aino. Mr. Batchelor says: "I have seen one old man so completely covered with hair that his body could hardly be seen." This was an exceptional case, but my own observations have fully substantiated the results of those writers who have carefully investigated the physical characters of these people. Dr. Scheube relates that he has seen men with hair on the breast 10 centimetres in length, and on the back 5 centimetres and over. This subject 141 has been examined by Dr. Hilgendorf,‡ who, in 1875, made a series of

---

* Scheube, B. Die Ainos. Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens, III (1880), 220–245.

† Donitz, Prof. W. Bemerkungen ueber Ainos, *loc. cit.*, Dec., 1874, 61–67.

‡ Mitth. Deutschen Gesellsch. für Natur- u. Völkerkunde. June, 1875, pp. 11–13.

144 microscopical investigations. He found that the hair of the head was coarse, slightly curved, and of a pure black color. The hairs are not so numerous over a given area of the head as on Japanese or Europeans. On 1 square centimetre 214 hairs were counted. On a Japanese with rather fine hair he found 286; on another with coarser hair, 252; on a fine-haired German, 280; on another with coarser hair, 272.*

Nevertheless, the volume of hair on the Ainos is not small, since this depends both upon the number and the size of the hairs. The Aino hair is oval in section, and the greatest diameter is from 0.1 to 0.125 millimetres. The measurements were made by securing single hairs in a cylinder of wood and by turning this about, measuring the diameters with a microscope. The following measurements are given:

Aino No. 1	One large hair	0.078	0.125
Aino No. 2	One hair	0.090	0.106
Aino No. 3	do	0.085	0.127
Aino No. 4	do	0.095	0.127
	do	0.093	0.130
	do	0.090	0.140
Aino No. 5	do	0.067	0.106
	do	0.079	0.111
	do	0.079	0.111

The flattening is in proportion of 2 to 3. According to the same authority the hair of the upper body is principally about the middle of the breast and on the line below. The breast hairs were 6 millimetres in length, about twenty-four on a square centimetre. They measured 0.106 by 0.069 millimetres in diameter.

In addition to these observations, Mr. John Aspinwall has examined [126] several specimens of hair which I obtained—not without evident misgivings on the part of the people—from the Ainos at Piratori. Mr. Aspinwall's measurements have been numerous, and his results are given here in considerable detail.

REPORT OF MR. JOHN ASPINWALL.

In accordance with your request, I have made a microscopical examination of the five samples of Aino hair collected by you. Two objects were kept in mind in this examination: First. I wished to obtain a true cross-section; second. To discover the true relation of the plane of natural curvature of the hair to the figure of the cross-section.

To obtain the first, it seemed necessary that no more pressure should be given to the hair than that exerted by the knife of the microtome in cutting. This was accomplished by splitting a cork, placing the hair upon it with its plane of natural curvature parallel to the cut, partially embedding it in a gelatine-glycerine mass, and then laying the other half of the cork gently on the hairs without disturbing them. The cork with the inclosed hairs was immersed in alcohol as soon as the imbedding mass had set, and there allowed to remain until the mass was hardened sufficiently for cutting. The cork here acted as a backing to the imbedding mass while the hairs were held in place for mounting. In clamping in the microtome, care was taken to clamp far enough below the cutting plane to avoid pressure on the hair at the cutting point. In this manner I believe a true cross-section was obtained, as shown in my photographs of the sections.

---

* It has been found by Dr. Wilson that the number of hairs per square inch upon the head of a fairly healthy person is 1,066, which gives for the entire head the number 127,920. Some persons have as many as 150,000 hairs on the head.

A different mode of treatment seemed to be necessary to obtain the true relation of the plane of curvature to the form of the cross-section. If sections of the hair were made by the above method, the relation of the curve to the shape of the section would only be obtained at the point of cutting. This would be sufficient if the relation were constant, but if the relation varied in the same hair, it would not be shown by such a method. I therefore resorted to the examination of a single hair in which the natural curve had evidently been preserved. The hair was cut with sharp scissors as nearly at right angles to the axis as possible. The hair being placed in the stage-forceps, the surface of the cut was brought into focus and measured with an eye-piece micrometer. It was cut again, both across the long axis and then across the short axis. Under this treatment the oval sections did not vary sensibly in character, and the lengths of the axes were not affected to any extent by the direction of the cuts. This was done to a number of hairs until I was convinced that the direction of the cut would not perceptibly alter the shape of the section or the direction of the long axis. After this all hairs were cut in one direction, and I think the tables given prove that the mode of cutting gave true results.

It will be seen by the tables that the plane of curvature, in its relation to the longest diameter of the section, as well as the shape of the cross-section itself, varies, in many instances in the same hair, both with man and woman. My observations in this direction were limited to three of the samples of hair sent, because they were the only ones that had been cut off sharp in a lock. The other samples were not in a condition to show the natural curvature. These latter samples I carefully cut with the scissors in three places, viz, at the butt, middle, and end. These faces were carefully measured with the results given in the tables. The scissors seemed to crack the hairs across, leaving a clean surface capable of being accurately measured.

AINO HAIR.

Specimen No. 1.

[Measurements in millimetres made from sections.]

No. of hair.	Length of long axis.	Length of short axis.	Figure of the cross-section.
1.....	.113	.0756	Oval.
2.....	.1235	.103	Do.
3.....	.1063	.069	Do.
4.....	.1063	.0706	Do.
5.....	.0862	.0617	Round (irregular).
6.....	.0894	.0411	Oval.
7.....	.079	.0706	Round (approximately).
8.....	.0862	.079	Oval.
9.....	.1046	.0723	Oval (approximately).
10.....	.1063	.0617	Oval.
11.....	.0894	.079	Do.
12.....	.103	.0862	Do.
13.....	.0723	.0659	Round (approximately).
14.....	.0756	.069	Do.
15.....	.0517	.0477	Do.
16.....	.079	.0563	Oval.

Average of long axes .... [illegible]
Average of short axes .... .07431
Or nearly related as 1 to 1¼.

Specimen marked No. 3. Aino hair from man named Beari.

[The measurements read downward, *i. e.*, the first is at butt of hair, the second near the middle, and the third near the end. Measurements are in millimetres.]

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of the section.
1...	.1475	.132	White...	Oval.
	.166	.099		Do.
	.132	.0655		Do.
2...	.132	.1	Black.....	Not noted.
	.166	.1		
	.132	.0655		
3...	.115	.082	...do....	Oval.
	.132	.1		Approximate triangle.
	.15	.05		Oval.
4...	.082	.082	...do....	Round.
	.1	.0655		Oval.
	.082	.03		Do.
5...	.1155	.115	White...	Approximate round.
	.166	.082		Approximate oval.
	.1665	.082		Oval.
6...	.132	.1	...do....	Do.
	.166	.1		Do.
	.1	.05		Do.
7...	.132	.1	...do....	Do.
	.132	.115		Triangle.
	.1	.0655		Oval.
8...	.15	.082	...do....	Do.
	.199	.1		Do.
	.166	.115		Do.
9...	.1	.082	Black...	Approximate oval.
	.1	.082		Do.
	.115	.082		Do.
10...	.166	.1	White...	Do.
	.15	.115		Do.
	.1	.05		Do.
11...	.082	.0655	Black...	Approximate round.
	.115	.066		Oval.
	.082	.03		Do.
12...	.082	.0655	...do....	Do.
	.1	.0655		Do.
	.1	.05		Do.
13...	.1	.082	...do....	Approximate oval.
	.1	.082		Do.
	.1	.0655		Oval.
14...	.1	.082	...do....	Do.
	.115	.0655		Do.
	.0655	.058		Do.
15...	.1	.082	...do....	Approximately round.
	.132	.082		Oval.
	.082	.03		Do.
16...	.082	.082	...do....	Approximately round.
	.115	.0655		Oval.
	.082	.038		Do.
17...	.1	.099	...do....	Approximately oval.
	.1	.066		Oval.
	.082	.032		Do.

141

Specimen marked No. 3. Aino hair from man named Benri—Continued.

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of the section.
18...	.1	.082	Black...	Oval.
	.1	.0655		Do.
	.082	.03		Do.
19...	.108	.082	White ..	Do.
	.15	.09		Do.
	.1	.0655		Do.
20..	.115	.09	...do	Do.
	.166	.082		Do.
	.082	.05		Do.
21...	.132	.09	...do	Approximately oval.
	.183	.09		Oval.
	.1	.0655		Do.

AINO HAIR—MAN.

Specimen marked No. 4.

[This specimen was *cut* from the person and no hairs were full length, nor had they a root end. Measurements in millimetres.]

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of cross-section and remarks.
1...	.115	.09	Black...	Oval.
	.125	.09		Do.
	.125	.09		Do.
2...	.125	.082	..do	Do.
	.125	.082		Do.
	.108	.082		Do.
3...	.14	.1	..do	Egg.
	.132	.09		Oval (approx.).
	.14	.09		Do.
4...	.115	.09	..do	Do.
	.115	.1		Oval.
	.125	.49		Do.
5,...	.14	.09	..do	Do.
	.14	.09		Do.
	.0725	.0655		Do.
6...	.108	.09	..do	Oval (approx.).
	.1	.082		Do.
	.108	.0725		Oval.
7...	.09	.0655	...do	Do.
	.0725	.0655		Do.
	.0655	.038		Do.
8...	.14	.09	...do	Do.
	.14	.09		Oval (approx.).
	.183	.09		Oval.
9...	.1	.0655	...do	Do.
	.09	.0725		Do.
	.0725	.038		Do.
10...	.125	.09	.. dó	Do.
	.14	.09		Do.
	.125	.1		Egg.

AINO HAIR—WOMAN.

Specimen marked No. 5.

[These hairs were full length, with root attached. Measurements in millimetres.]

No. of hair.	Length of long axis.	Length of short axis.	Color of hair.	Figure of cross-section.
1	.108 .108 .108	.09 .082 .09	Black	Oval. Do. Do. Do.
2	.108 .108 .125	.082 .09 .09	do	Do. Do. Do. Do.
3	.1 .108 .108	.09 .09 .09	do	Do. Do. Do. Do.
4	.108 .108 .104	.09 .09 .08	do	Do. Do. Do. Do.
5	.108 .125 .09	.09 .0735 .058	do	Do. Do. Do. Do.
6	.09 .108 .09	.082 .082 .082	do	Do. Do. Do. Do.
7	.09 .108 .09	.09 .09 .09	do	Round (approx.). Oval. Round (approx.).
8	.125 .115 .082	.082 .09 .058	do	Oval. Do. Do.
9	.108 .108 .108	.0735 .0735 .08	do	Do. Do. Egg.
10	.108 .108 .108	.09 .082 .09	do	Oval.* Do. Do.

* Note that this hair is of same dimension as No. 1 in this specimen.

AINO HAIR—SPECIMEN NO 1.

Table showing relation of plane of natural curvature to the axes of the cross-section.

No. of hair.	Ratio of length of long axis to that of short axis.	Direction of plane of natural curvature.	Remarks.
1	4 to 2½	Short axis	Oval section.
2	7 to 5	do	Do.
3	8 to 4	do	Do.
4	3 to 2½	do	Do.
5	7 to 4½	Long axis at outer end, short axis at other.	Large, stiff, well curved hair, oval.
6	4 to 3 3 to 2½	At butt, short axis; at end, same.	Oval section.
7	Not noted	Butt, midway; end, long axis.	Do.
8	do	Butt, midway; end, short axis.	Do.

AINO HAIR—SPECIMEN NO. 1—Continued.

Table showing relation of plane of natural curvature to the axes of the cross-section—Cont'd.

No. of hair.	Ratio of length of long axis to that of short axis.	Direction of plane of natural curvature.	Remarks.
9	Not noted	Butt, long axis; end, midway.	Oval section.
10	5 to 3	Butt, short axis; end, short axis.	Do.
11	4 to 3½	Butt, long axis; end, short axis.	Do.
12	Butt 3½ by 2¾, end 4½ by 2½.	Butt, short axis; end, long axis.	Do.
13	4 by 2¾	Butt, midway; end, long axis.	Do.

SPECIMEN NO. 2.

1	7 to 4	Short axis	Oval section.
2	8 to 5½	do	Do.
3	9 to 4½	do	Do.
4	6½ to 4	Long axis	Do.
5	7 to 5	Short axis	Do.
6	8 to 5	Long axis	Do.

NOTE.—The table readily shows that the relation of the plane of natural curvature to either one of the axes of the cross-section, varies in different hairs, as well as at different points in the same hair.

AVERAGE OF ALL MEASUREMENTS MADE.

[Measurements in millimetres.]

No. of specimen.	Average of measurements at root end.		Average of measurements at middle.		Average of measurements at end.		No. of hairs measured.
	Long diameter.	Short diameter.	Long diameter.	Short diameter.	Long diameter.	Short diameter.	
3	.114	.0637	.136	.0548	.105	.0571	21
4	.1188	.0653	.13	.0653	.11265	.0777	10
5	.1053	.0650	.1104	.0541	.1018	.0628	10
Average	.113	.0663	.1221	.058	.1064	.0725	41

Average of all measurements of long diameter .1139

Average of all measurements of short diameter .0627

Nearly related as 1 to 1¾.

Figures of the various sections: Oval, 95 sections; approximate oval, 14; round, 1; approximate round, 6; egg, 2; triangular, 1; approximate triangular, 1.

NOTE.—The same hair sometimes represented different figures at the three points where sections were made; for instance, hair No. 5, of specimen No. 3, was approximately round at butt, irregular oval in middle, and oval at the end. It may be noted that in specimen No. 3 we have the greatest average length for the long axes and the shortest average length for the short axis of the figures of the cross-section. Also note the evenness of the average length of short axes of specimens No. 4 and No. 5, the variations being but .0082 millimetres while the long axes varied .0161 millimetres in the same specimens.

114 A few specimens of Aino hairs from the head were handed to Dr. W. M. Gray, of the Army Medical Museum, Washington, who has also been good enough to prepare a series of cross-sections with his usual skill. From these he made some excellent photographs, which Mr. Chandlee has carefully traced in outline with the result shown in Fig. 70. The original photographs showed the hairs magnified 25 and 300 diameters, respectively, but the outlines have been reduced one-half in the cut.

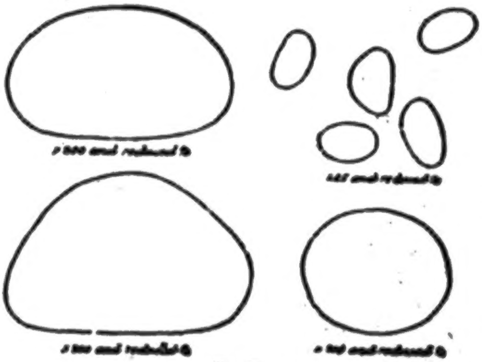


Fig. 70.

OUTLINES OF CROSS-SECTIONS OF AINO HAIRS.

(From photographs.)

142 114 This conspicuous hairiness of the Ainos, in strong contrast to the smooth bodies and faces of the Japanese, has led to the natural inquiry: how is it possible that the Ainos should have so long occupied Japan without having left some evidence of an admixture of this character with the Japanese? In the first place, the Japanese are not all alike. Not only do we clearly recognize two distinct types among them, distinguishing the upper or ruling and the lower or laboring classes, but there is also a southern type in Kiushiu, with more or less hair on the face, many having full beards. It is worthy of remark, in passing, that these men have always been, and still are, among the ablest and most influential men in Japan. Professor Chamberlain has observed that the Japanese in northern Japan and in Yezo, where there would naturally be found the greatest admixture of blood, are no more hairy than those farther south. The explanation of this he finds in the fact that the half-castes die out. Such families end with the third or fourth generation, and the progeny show a marked tendency to baldness. The children of Japanese and Aino parents are never vigorous and healthy. 582

I have a photograph in my collection of a young man with a distinctly Japanese physiognomy, whose body and face are as smooth and free from hair as the Japanese, but whose lower limbs are black with hair.

the Ainu and the Koro-pok-kuru were two distinct races, 172
it would be interesting to know who the latter really were, and
what became of them. A learned missionary, Mr. Batchelor, 192
writing on this subject, says:—"But I am of opinion that 114
these pit-dwellers were closely allied to the Ainu in descent, 144
and that the remains of them may now be seen in Shikotan
and other islands of the Kurile Group. The inhabitants of
Shikotan are much shorter in stature than the Ainu of Yezo.
They are not so good-looking, and are said to be a very
improvident race. The Ainu look upon the Kurile Islanders
as the remnants of the Koro-pok-gurus; but this is a mere
opinion, to be adopted or rejected at pleasure. That they
are pit-dwellers *is quite certain*, for *they live in pits* at the
present day."

Before being so certain as to what he was stating, it would 114
have been well had the writer of the above lines visited the
island in question. He would not then have committed so
many blunders in so few lines. The inhabitants of Shikotan 191●
are *not* shorter than the Ainu of Yezo, and I cannot give
a better proof of this than by asking my readers to compare 184
the measurements which I took while there with the measurements of the Yezo Ainu. The medium height of the Shikotan Ainu is between sixty-one inches and sixty-two and three-quarter inches; the medium height of the Yezo Ainu is between sixty-one inches and sixty-two and three-quarters, or exactly the same. The chest inflated measures thirty-seven and a half inches with the Shikotan Ainu, and thirty-seven and a half with the Yezo Ainu, while the spinal column is only twenty-four inches with the Shikotan Ainu, and about twenty-six and three-quarters with the Yezo Ainu.

The Shikotan Ainu have the same structural peculiarity as the Yezo Ainu, namely, the length of their arms, which peculiarity, by the way, is greatly accentuated with them. The humerus is much longer than with the Yezo Ainu, while the ulna and radius are shorter; the hand is the same length. A Shikotan Ainu with outstretched arms is generally the length of one hand longer than his own height, which is more than is usually found with the Yezo Ainu. The medium foot is nine and a half inches with both Ainu. In the Ainu the tibia is rather flattened at its angular part, but the Shikotan

141 Ainu have a nearly circular tibia. I do not know of any other
184 existing race in the world in which such an extraordinary
phenomenon occurs, and the tibia struck me also as being
extremely long, while the femur appeared proportionately
short. However, with the exception that the tibia is more
circular than with the Ainu of Yezo, I could not see any
material difference between them and the other Ainu. As we
184 have already seen, each tribe in Yezo has certain characteristics
which other tribes have not; each tribe has conformed its
habits to the climate of the district in which it lives, as well as
to other circumstances; and each of these tribes has adopted a
slightly different architecture for its dwellings; but it is plain
that all belong to the same original race. The same might be
said of the Shikotan Ainu. At this point it is well to explain
that the Kurile Islands not many years ago belonged to
Russia; but they were exchanged for the southern half of
Sakhalin, then belonging to Japan, and now form part of the
361 Japanese Empire. The two larger islands—Kunashiri and
162 Etorofu—are inhabited mainly by Ainu and a few Japanese,
who migrate there from Yezo during the fishing season; while
the Island of Shikotan is inhabited by sixty Ainu, brought
there from the northern islands of Shirajima or Shimushir, and
Urup, leaving thus all the islands north-east of Etorofu
uninhabited.

114 Of Kunashiri and Etorofu I shall say no more in connection
with the pit-dwellers, but a few more words on the Shikotan
inhabitants may prove interesting, especially as people have
been led to believe that they are the descendants of the Koropok-kuru,
and not really Ainu.

142 I shall begin by saying that the Shikotan people call them-
1011 selves Kurilsky *Ainu*, and that they speak both Ainu and
114 Russian. Their features are not very massive, and their cheek
184 and temple bones slightly project. They have strong mouths,
and eyes identical in shape and colour with those of the Yezo
Ainu. They are as hairy; they live by fishing and hunting;
they clothe themselves in skins; and they are fond of beads
and shining ornaments. Their huts have angular roofs, and
are built in the same style as those of the Yezo Ainu, but on a
smaller scale. The interiors are also alike, and equally dirty,
if not more so. The Ainu huts at Shikotan are sixteen

APPENDIX.

I.—MEASUREMENTS OF THE AINU BODY, AND DESCRIPTIVE CHARACTERS.

THE following measurements were taken on five men and five women of the pure Ainu of Frishikobets (Upper Tokachi River). They were carefully chosen among the best types. 141 121

The names of the men were :—

1. Unacharo : *Una*, ashes ; *charo*, sprinkled = "Sprinkled-ashes." 551 192
2. Aba pukuro : *Aba*, a relation ; *pu*, storehouse ; *kuro*, a man = "Related to the man of the storehouse."
3. Pe chantwe ; *Pe*, undrinkable water ; *chan*, to run away ; *we*, to tell = "Who ran to tell of the undrinkable water."
4. Kosankeyan : *Ko san*, to go down ; *ke*, eating ; *yan*, cold.
5. Yei Ainu : *Yei*, dangerous ; *Ainu*, Ainu.

The following were the names of the women :—

1. Usattean : *Usat*, cinders ; *tean*, long.
2. Korunke : *Korun*, ice ; *ke*, to eat = "Ice-eater."
3. Sho kem : *Sho*, so ; *kem*, blood = "Covered with blood."
4. Uina mon : *Uina or Una*, ashes ; *mon*, tranquil.
5. Reoback : *Re*, three ; *oback*, to burst = "Who burst three times."

HEIGHT.

141

	MEN.			WOMEN.	
	inches.			inches.	
1.	61	Med. 62$\frac{10}{40}$	1.	58¾	Med. 58⅜.
2.	65		2.	59⅞	
3.	60⅛		3.	59⅛	
4.	64⅞		4.	54⅝	
5.	61		5.	59⅛	

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

●141

LENGTH FROM TIP TO TIP OF FINGERS WITH ARMS OUTSTRETCHED.

	MEN. inches.		WOMEN. inches.
1.	$64\frac{5}{8}$	1.	$59\frac{1}{8}$
2.	65	2.	$62\frac{1}{2}$
3.	$63\frac{1}{2}$	3.	$62\frac{1}{2}$
4.	$69\frac{1}{2}$	4.	60
5.	$64\frac{1}{4}$	5.	$62\frac{1}{2}$
	Med. $65\frac{3}{8}$.		Med. $61\frac{13}{40}$.

It is interesting to notice the great difference between the height and this latter measurement, showing the great length of the arms in the Ainu race.

THE ARM.

THE HUMERUS.

	MEN. inches.		WOMEN. inches.
1.	9	1.	$8\frac{1}{2}$
2.	$9\frac{5}{8}$	2.	$8\frac{3}{4}$
3.	$8\frac{1}{2}$	3.	$10\frac{3}{8}$
4.	9	4.	$9\frac{3}{4}$
5.	10	5.	10
	Med. $9\frac{9}{40}$.		Med. $9\frac{19}{40}$.

THE ULNA.

	MEN. inches.		WOMEN. inches.
1.	$9\frac{1}{4}$	1.	$9\frac{1}{4}$
2.	$10\frac{3}{4}$	2.	$9\frac{1}{8}$
3.	$9\frac{1}{8}$	3.	$8\frac{7}{8}$
4.	11	4.	$9\frac{3}{8}$
5.	$9\frac{1}{2}$	5.	$9\frac{5}{8}$
	Med. $9\frac{37}{40}$.		Med. $9\frac{1}{4}$.

THE HAND.

	MEN. inches.		WOMEN. inches.
1.	$7\frac{3}{8}$	1.	$6\frac{7}{8}$
2.	$7\frac{1}{2}$	2.	7
3.	$7\frac{1}{4}$	3.	$6\frac{7}{8}$
4.	$7\frac{7}{8}$	4.	$6\frac{3}{4}$
5.	7	5.	7
	Med. $7\frac{2}{5}$.		Med. $6\frac{9}{10}$.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

141

THE SPINE (dorsal and lumbar vertebræ to the sacrum).

	MEN. inches.			WOMEN. inches.	
1.	25½		1.	27	
2.	28⅝		2.	26¾	
3.	27½	Med. 27⅜.	3.	28¼	Med. 27⅝.
4.	29⅝		4.	27	
5.	27½		5.	29⅛	

THE LEG (Femur, Tibia and Foot.)

	MEN. inches.			WOMEN. inches.	
1.	34⅜		1.	32⅞	
2.	36¼		2.	35½	
3.	32½	Med. 35 1/20.	3.	34	Med. 33 13/16.
4.	37⅞		4.	30⅛	
5.	34¼		5.	35⅜	

FEMUR.

	MEN. inches.			WOMEN. inches.	
1.	17½		1.	18⅜	
2.	18⅜		2.	19⅞	
3.	17⅛	Med. 18⅝.	3.	18½	Med. 17 33/40.
4.	20		4.	14	
5.	20⅛		5.	18⅜	

TIBIA.

	MEN. inches.			WOMEN. inches.	
1.	14		1.	14¼	
2.	14⅞		2.	13	
3.	12⅝	Med. 13½.	3.	13½	Med. 13⅘.
4.	14⅞		4.	14	
5.	11⅛		5.	14¼	

(The Tibia is very flattened with the Ainu.)

TARSUS (from ground to Ankle).

	MEN. inches.			WOMEN. inches.	
1.	2¾		1.	2	
2.	3		2.	2⅜	
3.	3	Med. 3.	3.	2	Med. 2⅜.
4.	3¼		4.	2½	
5.	3		5.	2¾	

CHEST (from Arm-pit to Arm-pit).

MEN.	inches.		WOMEN.	inches.	
1.	$13\frac{1}{2}$	Med. $13\frac{19}{40}$.	1.	$12\frac{5}{8}$	Med. $13\frac{7}{20}$.
2.	$13\frac{5}{8}$		2.	$14\frac{1}{4}$	
3.	$13\frac{1}{2}$		3.	$14\frac{1}{4}$	
4.	13		4.	$12\frac{1}{4}$	
5.	$13\frac{3}{4}$		5.	$13\frac{3}{8}$	

AROUND CHEST.

MEN.	inches.		WOMEN.	inches.	
1.	$36\frac{1}{2}$	Med. $37\frac{3}{40}$.	1.	$33\frac{3}{8}$	Med. $34\frac{1}{5}$.
2.	$35\frac{5}{8}$		2.	$34\frac{1}{2}$	
3.	$37\frac{1}{2}$		3.	$35\frac{1}{2}$	
4.	$37\frac{5}{8}$		4.	$32\frac{7}{8}$	
5.	$38\frac{1}{8}$		5.	$34\frac{3}{4}$	

AROUND WAIST.

MEN.	inches.		WOMEN.	inches.	
1.	33	Med. $34\frac{7}{10}$.	1.	$28\frac{3}{8}$	Med. $31\frac{7}{16}$.
2.	37		2.	$31\frac{1}{2}$	
3.	34		3.	$34\frac{7}{8}$	
4.	36		4.	31	
5.	$33\frac{1}{2}$		5.	($37\frac{5}{8}$ but was conceived.)	

MAXIMUM BREADTH OF SHOULDERS.

MEN.	inches.		WOMEN.	inches.	
1.	$19\frac{1}{4}$	Med. $17\frac{1}{2}$.	1.	$15\frac{1}{2}$	Med. $14\frac{3}{8}$
2.	16		2.	$13\frac{5}{8}$	
3.	18		3.	$13\frac{7}{8}$	
4.	18		4.	$13\frac{7}{8}$	
5.	$16\frac{1}{4}$		5.	$15\frac{1}{8}$	

THE FOOT.

MEN.	inches.		WOMEN.	inches.	
1.	$9\frac{1}{4}$	Med. $9\frac{23}{40}$.	1.	$8\frac{5}{8}$	Med. $8\frac{4}{5}$.
2.	$9\frac{5}{8}$		2.	$9\frac{1}{8}$	
3.	$9\frac{1}{2}$		3.	$9\frac{1}{8}$	
4.	$10\frac{1}{4}$		4.	$8\frac{1}{4}$	
5.	$9\frac{1}{4}$		5.	$8\frac{7}{8}$	

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

141

THE HEAD (around the Head, just above the Ears).

	MEN. inches.			WOMEN. inches.	
1.	$23\frac{1}{2}$	Med. $23\frac{3}{8}$.	1.	$23\frac{3}{8}$	Med. $22\frac{37}{40}$.
2.	$23\frac{1}{2}$		2.	$22\frac{5}{8}$	
3.	$24\frac{3}{8}$		3.	$23\frac{5}{8}$	
4.	$22\frac{3}{8}$		4.	22	
5.	$23\frac{1}{8}$		5.	23	

LENGTH OF FACE.
(From Hair to Chin.)

	MEN. inches.			WOMEN. inches.	
1.	$7\frac{1}{2}$	Med. $7\frac{31}{40}$.	1.	$7\frac{1}{4}$	Med. $6\frac{7}{8}$.
2.	9		2.	$6\frac{3}{4}$	
3.	$7\frac{1}{2}$		3.	$6\frac{3}{4}$	
4.	$6\frac{7}{8}$		4.	7	
5.	8		5.	$6\frac{5}{8}$	

WIDTH OF FACE FROM EAR TO EAR (over Forehead and Cheek Bones).

	MEN. inches.			WOMEN. inches.	
1.	$11\frac{7}{8}$	Med. $11\frac{18}{20}$.	1.	$11\frac{1}{2}$	Med. $11\frac{21}{40}$.
2.	$12\frac{1}{2}$		2.	11	
3.	12		3.	$11\frac{3}{4}$	
4.	12		4.	$11\frac{7}{8}$	
5.	$12\frac{1}{8}$		5.	$11\frac{1}{8}$	

HEIGHT OF FOREHEAD.

	MEN. inches.			WOMEN. inches.	
1.	$2\frac{1}{4}$	Med. $2\frac{3}{8}$.	1.	$2\frac{1}{4}$	Med. 2.
2.	$2\frac{7}{8}$		2.	$1\frac{3}{4}$	
3.	$2\frac{3}{8}$		3.	$2\frac{1}{8}$	
4.	2		4.	2	
5.	$2\frac{3}{8}$		5.	$1\frac{7}{8}$	

WIDTH OF FOREHEAD.

	MEN. inches.			WOMEN. inches.	
1.	5	Med. $5\frac{1}{2}$.	1.	6	Med. $5\frac{3}{8}$.
2.	$5\frac{1}{4}$		2.	$5\frac{1}{2}$	
3.	$5\frac{1}{2}$		3.	5	
4.	$5\frac{3}{4}$		4.	$4\frac{7}{8}$	
5.	6		5.	$5\frac{1}{2}$	

LENGTH OF EARS.

•141

MEN.	inches.		WOMEN.	inches.	
1.	3	Med. $2\frac{33}{40}$	1.	$2\frac{3}{8}$	Med. $2\frac{23}{40}$.
2.	$3\frac{1}{4}$		2.	$2\frac{3}{8}$	
3.	$2\frac{3}{4}$		3.	$2\frac{3}{4}$	
4.	$2\frac{1}{2}$		4.	$2\frac{7}{8}$	
5.	$2\frac{5}{8}$		5.	$2\frac{1}{2}$	

LENGTH OF FINGERS.

MEN.	inches.		WOMEN.	inches.	
1.	$3\frac{1}{8}$	Med. $3\frac{9}{40}$.	1.	3	Med. $2\frac{39}{40}$.
2.	$3\frac{3}{8}$		2.	3	
3.	3		3.	3	
4.	$3\frac{5}{8}$		4.	$2\frac{7}{8}$	
5.	3		5.	3	

142 (*a*) Colour of skin (in parts not exposed to air)—light reddish slightly tending towards brown, but almost as light as with Europeans.

(*b*) Colour of hair—black, dark-brown, reddish-black, red.

(*c*) Colour of eyes—light-brown tending towards dark-grey.

(*d*) Character of hair—wavy.

(*e*) Amount of hair—abundant on face and all over the body in males more so than in females.

MEASUREMENTS OF SHIKOTAN AINU.

The skin and eyes are the same colour as with the Yezo Ainu. The hair is black, dark-red, or dark-brown. Black is the prevalent colour. Children often have fair hair, which grows darker as they grow older. The hair is abundant over body and face, and it is wavy.

141 The face possesses the identical characteristics of the Yezo Ainu.

Medium height: 61 inches to $62\frac{3}{4}$ inches.

Round waist: $32\frac{7}{8}$ inches.

Chest: Empty, $35\frac{7}{8}$ inches; inflated, $37\frac{1}{8}$ inches.

Humerus: $11\frac{7}{8}$ inches.

Ulna: $8\frac{11}{16}$ inches.

Hand: $6\frac{3}{4}$ inches.

Foot: $9\frac{1}{2}$ inches.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

141 ●

Spinal vertebræ: 24 inches.
Scapula (from shoulder to shoulder): 17 inches.
Between shoulder-blades: 5⅞ inches.
Femur: short.
Tibia: very long.
(Natives objected to have their legs measured.)
The Tibia is much rounder than with the Yezo Ainu.
Length of face: 7½ inches.
Width of face from ear to ear: 11⅛ inches.
Round head above ears: 21⅝ inches.
Ears: small.
Forehead: 2⅜ inches high; 5⅞ inches wide.

With arms outstretched and from tip to tip of fingers the Shikotan Ainu measure generally the length of one hand (about 6¾ inches) more than their own height. Consumption, *kaki*, and syphilis are common complaints among them. [164]

II.—GLOSSARY OF AINU WORDS, MANY OF WHICH ARE FOUND IN GEOGRAPHICAL NAMES IN YEZO AND THE KURILE ISLANDS.[1] 104

A.

A = (a suffix).
Apa = an open space, a doorway.
Aikap = impossible, impassable.
Ambe = that is.
An = to be.
Aota = near.
Apta = rain.
Apun = gently.
At = a tree.
Atsu = barren, naked.

B.

Bets, or pets, pet = river.
Be, or pe = pestilential water.
But, or put = mouth of a river.

---

[1] The vowels to be pronounced as in Italian.

142

142 DESCRIPTIVE SOMATOLOGY--color of skin, hair, and eyes; form, length, and distribution of hair; musculature; secondary sexual characteristics; somatotype data; etc.

888
291
301
302
● 142

AN OLD AINU FRIEND

[P. 6]

CHAPTER I

THE GENERAL APPEARANCE OF THE AINU

On coming to Hokkaidō, a visitor will probably be 142
surprised to find that as a rule the skin of the Ainu, 171
both men and women, is lighter than that of the ordinary Japanese, particularly of the South. Yet a few will be found among them of a coppery brown colour and some quite dark like the North American Indians and natives of Alaska. One young Ainu man who a few years ago went to Alaska hunting otters and who had been detained by the American authorities as a poacher, declared to me, when he returned, that some of the words the Alaska Indians used were very like his own. But, as he had quite forgotten which they were, I was unable to compare. Knowing nothing of the language of that people, I can offer no opinion. And, I will add, some of our visiting friends have remarked, "Why, the Ainu are just like North American Indians." It may be so. I cannot tell.

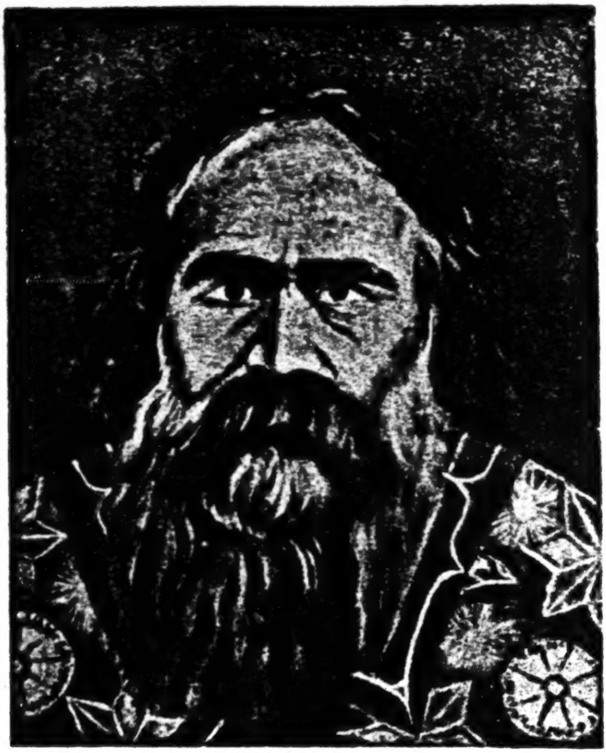
In stature the people are moderately short, the 142
men averaging five feet five inches and the women five feet in height. Those less than this are said by some to be descendants of the so-called dwarfs to be mentioned later. These are called "short backed people." They are sturdy and well set up. Their arms and legs are thick and their feet and hands big. Their muscles are large and they have well developed chests and great width of shoulders. The hair of the head is prolific and coarse, its colour being black and brown. They have beautiful teeth and large round, bright brown and dark eyes. They are upright in

● A42 [481] They are upright in carriage and have a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short and the brow high, broad and massive. The eye-socket is round and the eyebrows thick and long. They speak of themselves as people of the "same eye-socket" in contradistinction to their Japanese neighbours, whose eyes are very often almond-shaped. Just as the Jews of old said "bone of my bone" and "flesh of my flesh" to indicate blood relationship, so the old Ainu even 142 today say, "people of the same eye-socket," when they 826 refer to their own people. To have round, fat, red, chubby faces is considered by them to be very beautiful, and a fine pair of dark brown, twinkling, wide-awake round eyes peeping from under the eyebrows is quite a pleasing phenomenon. Especially is this so with children. Wavy hair is much prized among them, and one who has curly hair is said to be a person having the "hair of the gods."

826 The beards of the men form a remarkable feature 302 among them. They are very proud of them, more especially if they are extra long. And they take great care of them. I was once asked if I could give a man some grease or oil to put on his hair to make it look more glossy and grow longer! "What do you use yourself?" he asked! I have seen fine bushy beards more than a foot long among them, which, when turned white, gave the men a very dignified, venerable and patriarchal appearance. But I am bound to say that [165] one does not now meet with so many old men as one did fifty years ago. The people do not seem to live so long now as they did in years gone by.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

622
302
● 142
291



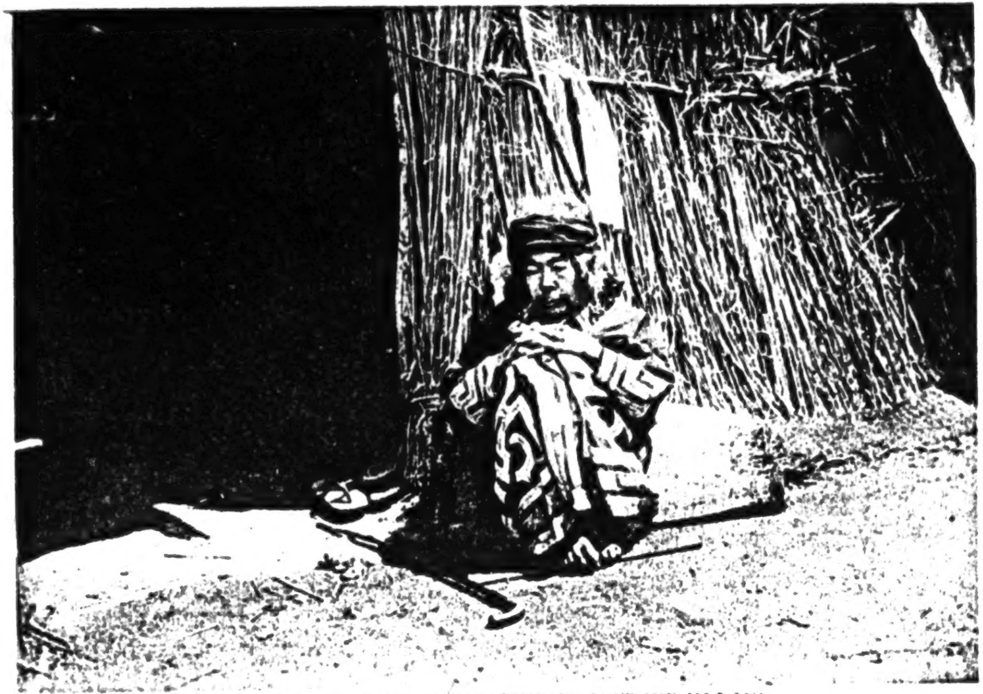
CHIEF PENRI

[p. 58(A)]

516
142
291

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

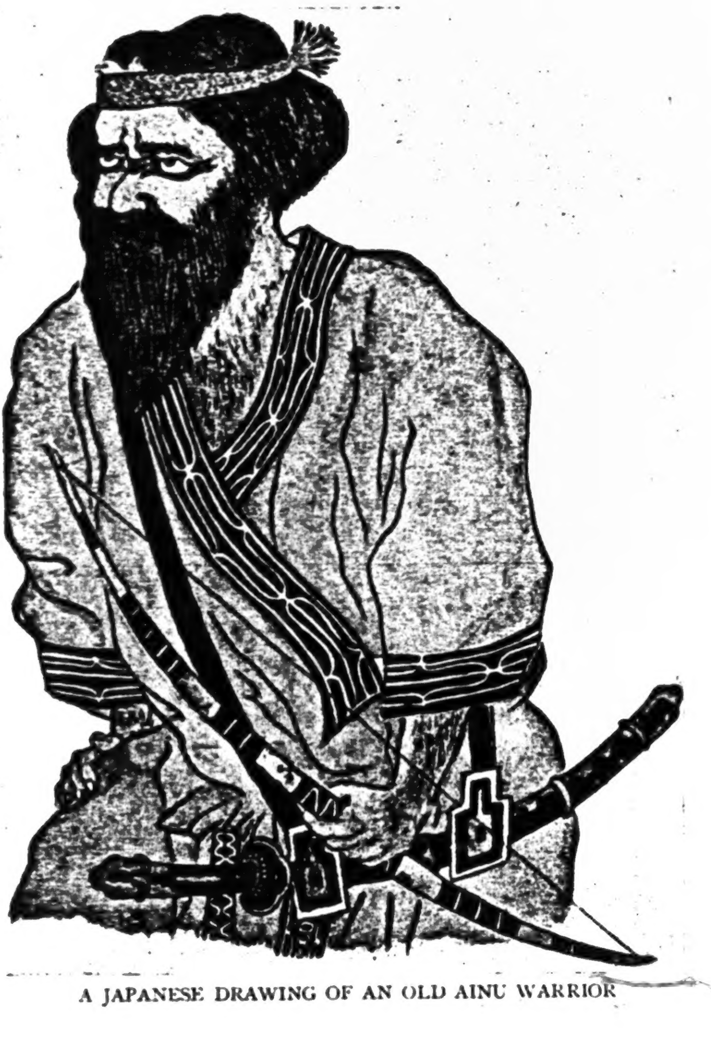
[P. 116 (A)]



OLD MRS. BRIGHT, CHIEF PENRI'S MOTHER-IN-LAW

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

●142
302
291
411
516

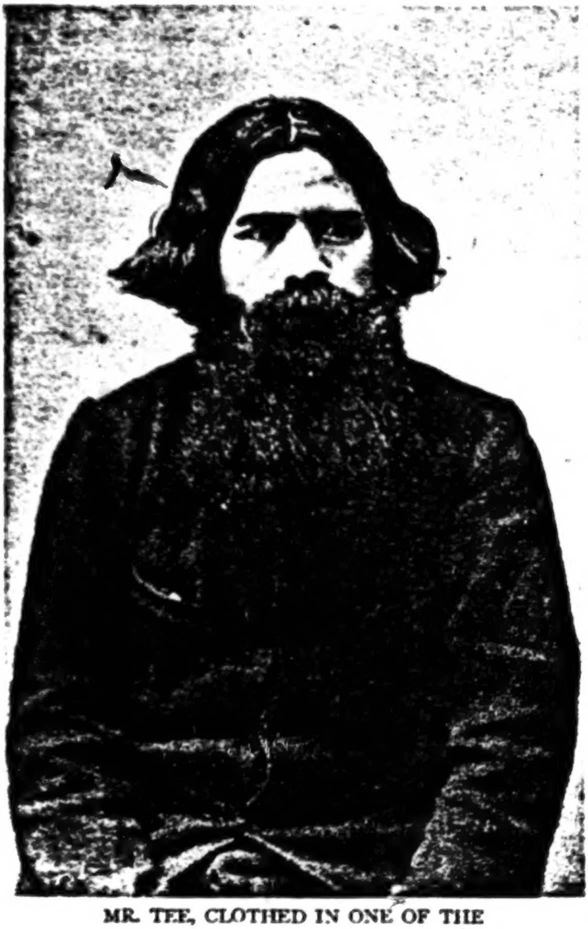


A JAPANESE DRAWING OF AN OLD AINU WARRIOR

[P. 126(A)]

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

142

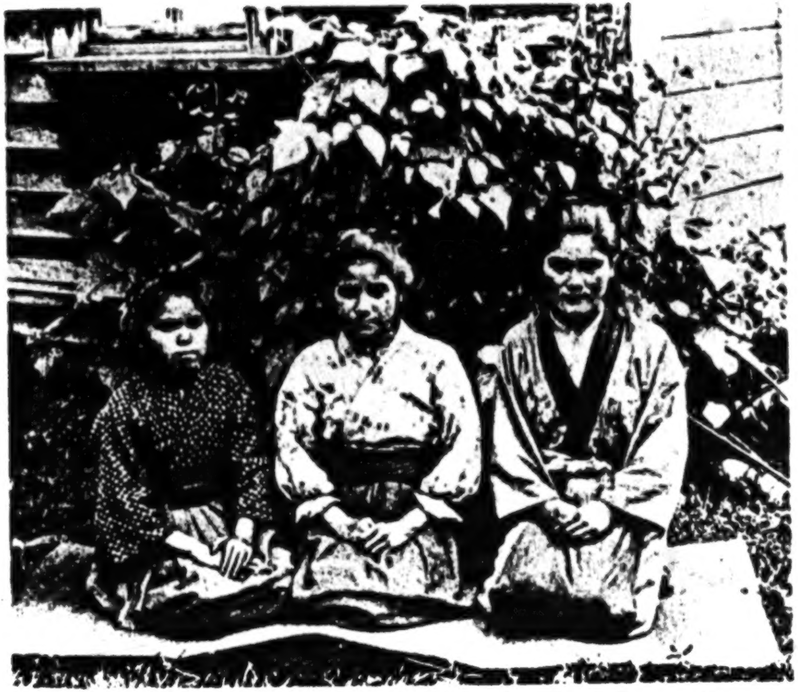


MR. TEE, CLOTHED IN ONE OF THE AUTHOR'S COATS

[212]A

516
291
142

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

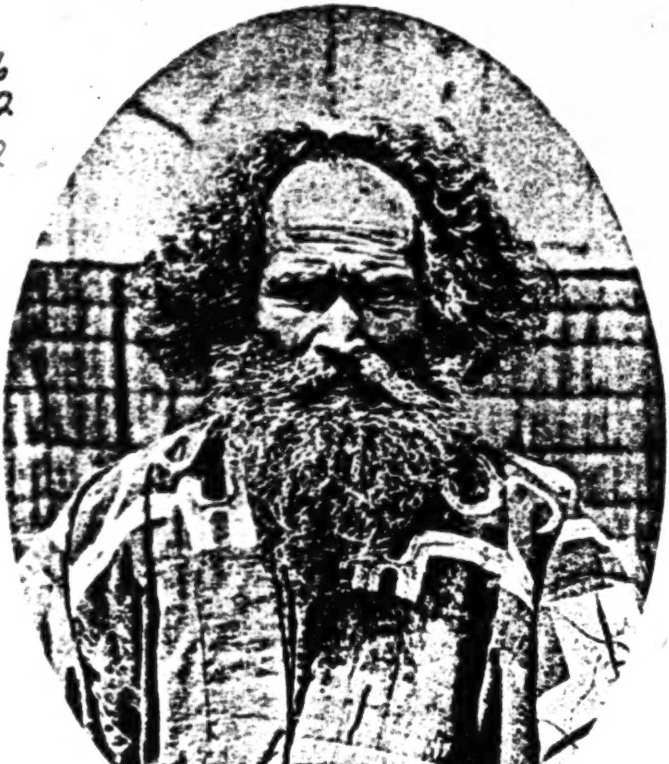


AINU TYPES OF YOUNG WOMEN

[P. 248(A)]

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

756
●142
302



A SHAMAN

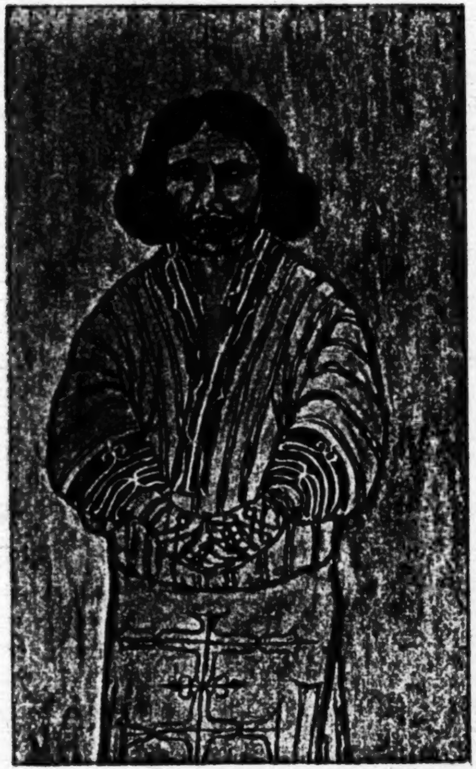
[p.262]

942
302

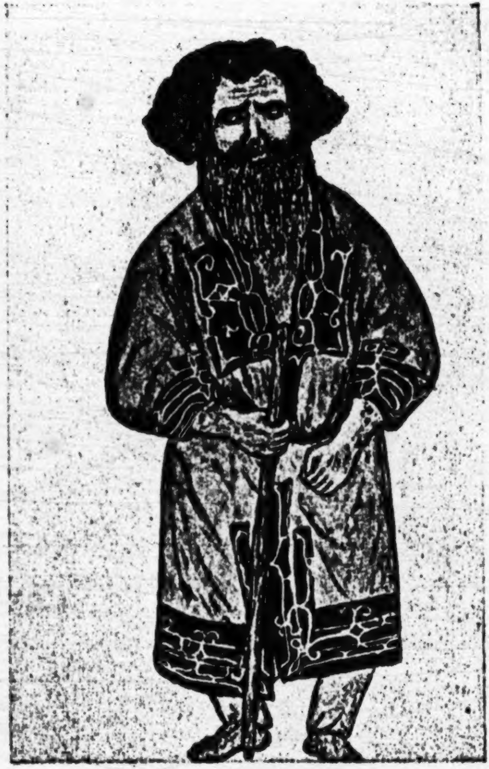
A GOOD FRIEND

142
291
302
304

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6



ARA-SHIK OF THE WEAK EYE
Drawn by T. Katahira, an Ainu



WENKU OF THE STIFF ARM
Drawn by T. Katahira, an Ainu

[P. 440(A)]

PERSONAL APPEARANCE.

114 In describing the Ainos it must be said that, unless otherwise stated, the word Aino, as used by the present author, is restricted to the Ainos of Yezo. The importance of this distinction may be seen by comparing the group of so-called Tsuishikari Ainos (Pl. LXXXII), and the single and very excellent type shown in Plate LXXXIII, with the group of Yezo Ainos from Abashiri in Plate LXXXIV, and in the succeeding illustrations. In the Abashiri group the man sitting cross-legged near the the middle [361 undoubtedly belongs to the Tsuishikari type. The latter came from Saghalin in 1875 and settled in the rich valley of the Ishikari to the num- 166] ber of seven or eight hundred. They were visited by Mr. J. M. Dixon* [131] in the year 1882. At that time he found them about 12 miles from Sapporo, at the junction of the Ishikari and Toyohira Rivers. When I reached Sapporo in 1888, intending to visit them, I learned that they had all moved to Atsuta, about 20 miles from Sapporo, on the Ishikari. Unfortunately I was unable to visit them, but through the courtesy of Mr. H. Sato, of the Sapporo Agricultural College, I was able to secure a valuable collection of articles from them, which are now in the Museum.

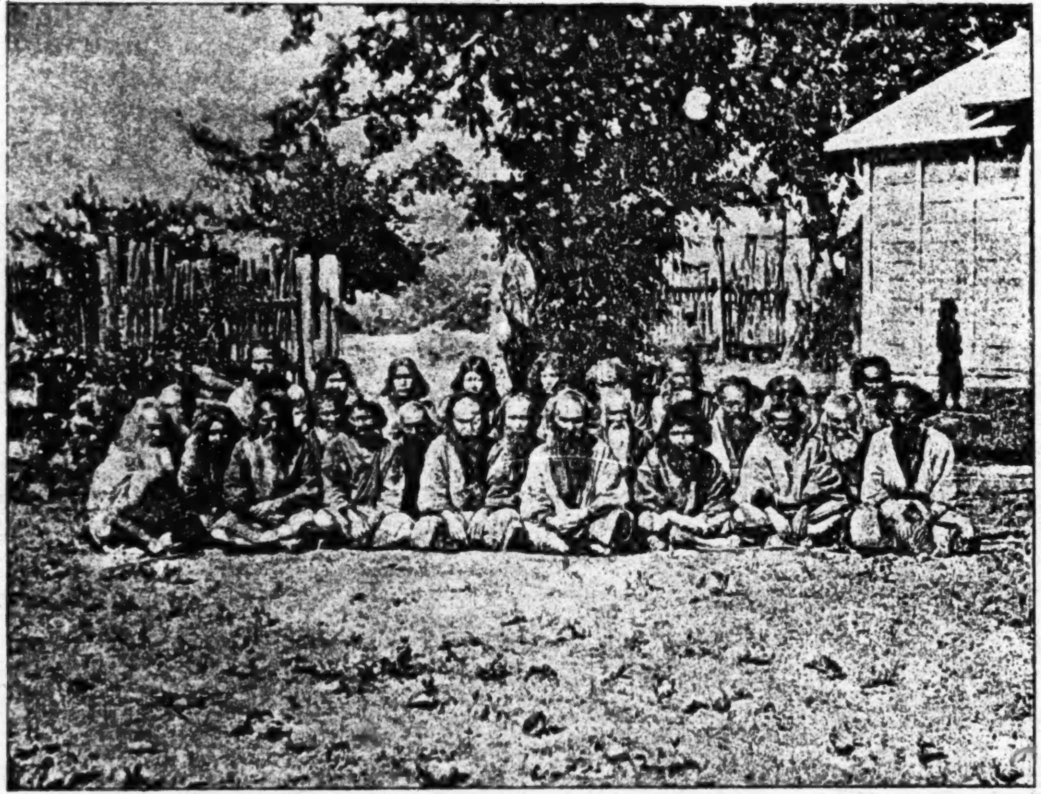
302 The Tsuishikari Ainos differ in several respects from the Ainos of Yezo. The men are distinguished by a peculiar manner of shaving the hair back from the forehead. Mr. Dixon says they also "cut their hair at the back into the neck." The women have bright, pleasing faces, ● 142 and tattoo the mouth, like the Yezo Ainos, with a broad band reaching 304 well to the ears. Their utensils differ slightly from those found among the Yezo Ainos, and their language is similar, but not quite the same. 415 The two wooden dishes represented in Fig. 60 are quite different from [197] any which I saw among the Yezo Ainos. The one marked 150774 is said to be used as a rice bowl. It is 12 inches in length. The other, 142 150777, is presumably a fish plate. The Ainos are characterized by a strong growth of hair about the legs and body, long black hair on the head, and heavy beards. Writers have occasionally asserted that the Ainos are not generally more hairy than other people, but I have elsewhere shown how such an error might be explained. My own observations of what I regard as a purer Aino stock than is usually seen by travelers in Yezo, have convinced me that great hairiness of the body is a strong characteristic of the Aino men, and the evidence of this is to be seen in the photographs which I have brought home.

The Ainos are small in stature, although rather larger than the Japanese. They are more strongly built, and doubtless endowed with greater powers of endurance. In color they are rather brown than yel- [515] low, but scarcely darker than the Japanese. On this point, however, it is difficult to speak with confidence, for they do not bathe or wash, and the natural color of the skin is not often seen. The hair and beard,

---

* Trans. Asiatic Society Japan, XI, 33-50.

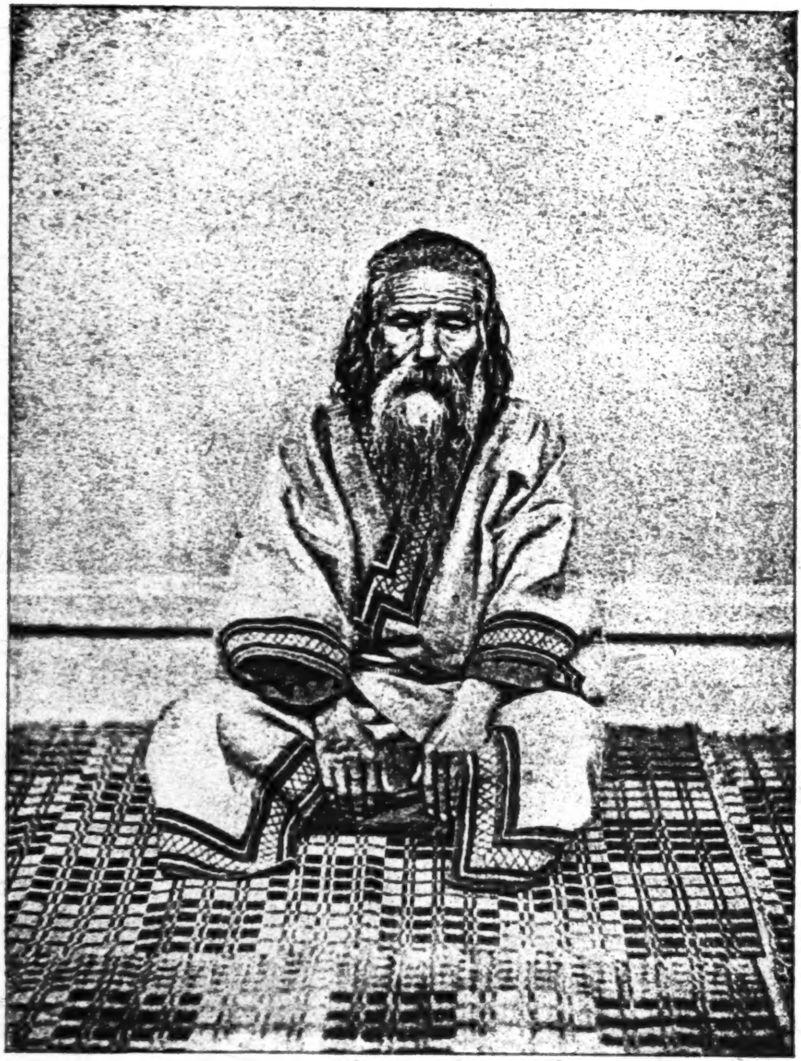
H-2
291
302
516



TSUISHIKARI AINOS.

[Facing p. 440(A)]

● 142
302
291
531
516

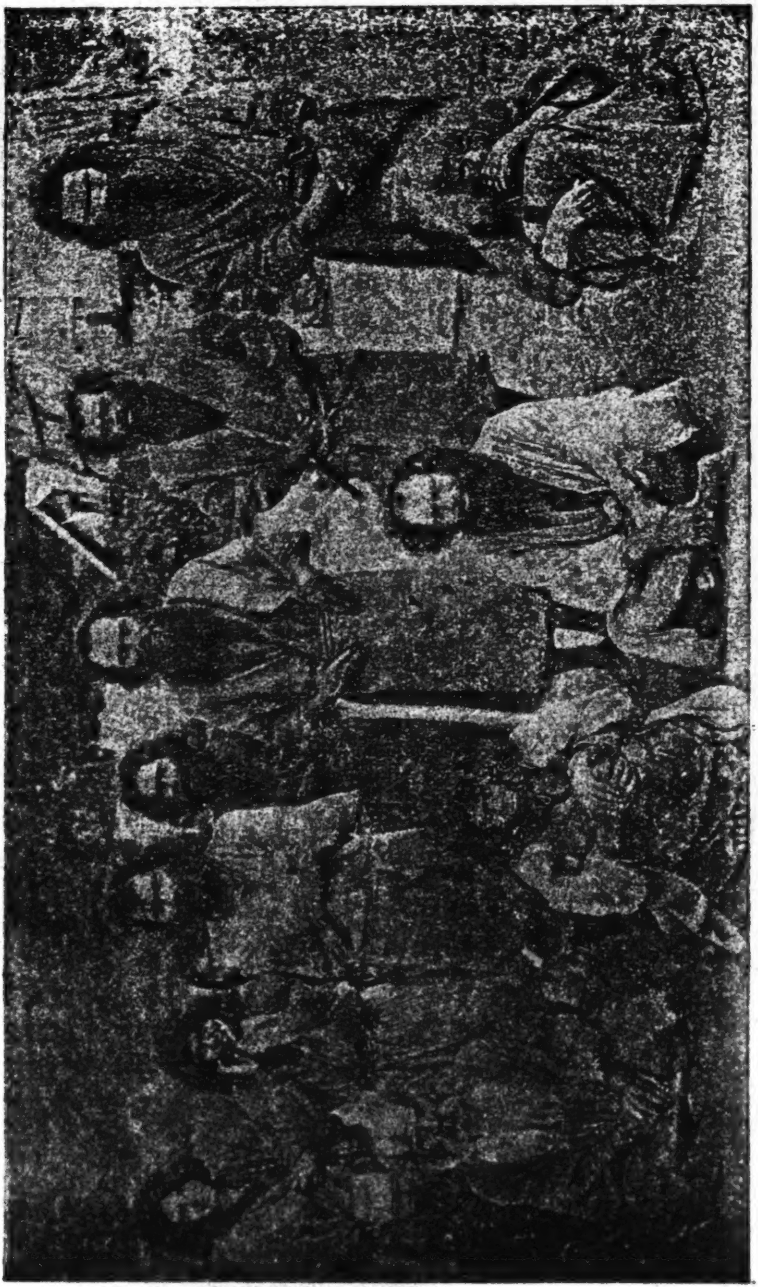


TSUISHIKARI AINO.

[Facing p. 440 (B)]

Report of National Museum, 1890.—Hitchcock PLATE LXXXIV.

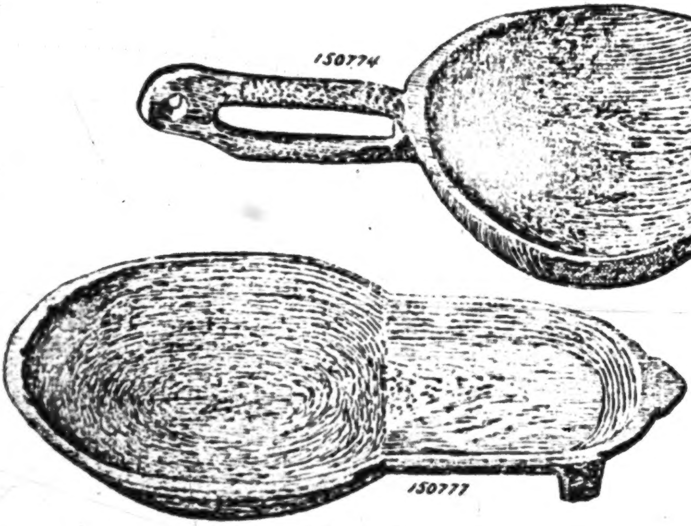
142
302
291
516



GROUP OF AINOS, ABASHIRI.

[Facing p. 440(c)]

which are thick and bushy, are allowed to grow to full length, and they 142
are never combed or brushed. Consequently an Aino at home presents a very uncouth appearance. Nevertheless, it is evident enough that most of them would be fine-looking men if they could be induced to bathe, comb their hair, and put on good clothes. Although ignorant [181]
and superstitious, they do not look like savages or barbarians. Their manners are gentle, their voices soft and pleasing.



[415]

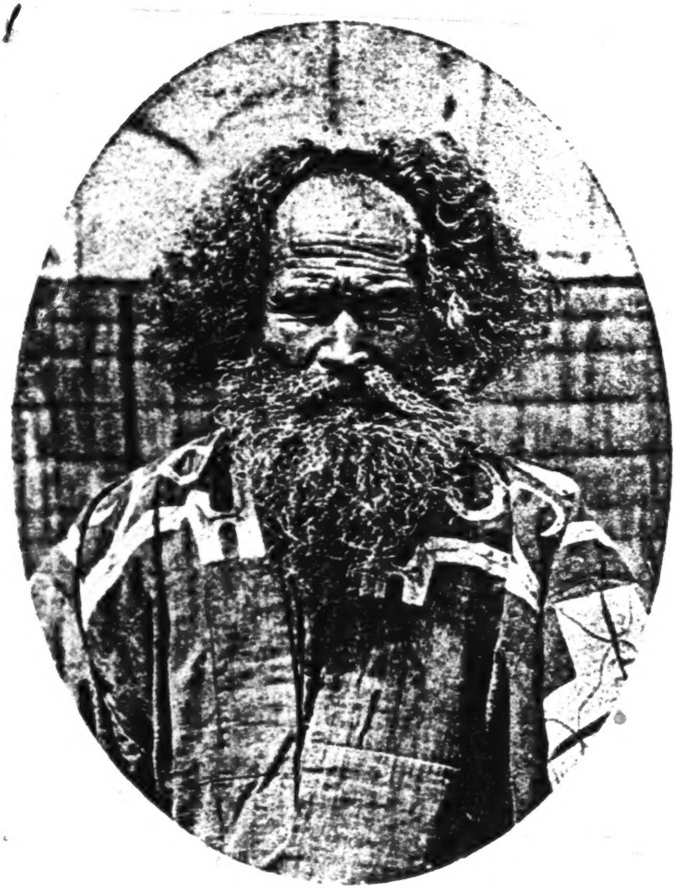
Fig. 60.
RICE-BOWL AND FISH-PLATE, TSUISHIKARI AINOS.

Good types are shown in Plates LXXXV-IX. The hairiness of the body is best shown in Plates LXXXVII-IX. The old man (Pl. LXXXIX) at the door of his house is covered with long hair on the breast and shoulders, which is much more conspicuous than appears in the photograph. The young women are often comely and attractive. The young girl (Pl. XC) is not devoid of the many feminine instincts of a coquettish society belle. But she was capable of making a good bargain for the work of her hands, as I found when I purchased some of her embroidery.

The Japanese in Yezo are quick to recognize the good qualities of Aino women, and many of them marry Aino wives. As the women [582]
grow older, they quickly lose the bloom of youth, becoming worn and wrinkled, no doubt from the exposure and hardship of their rough lives. Two good types from the northeast coast are represented in Plate XCI.

The faces of the women are disfigured by tattooing around the 304
mouth, the style of which varies with the locality. Young maidens of six or seven have a little spot on the upper lip. As they grow older,

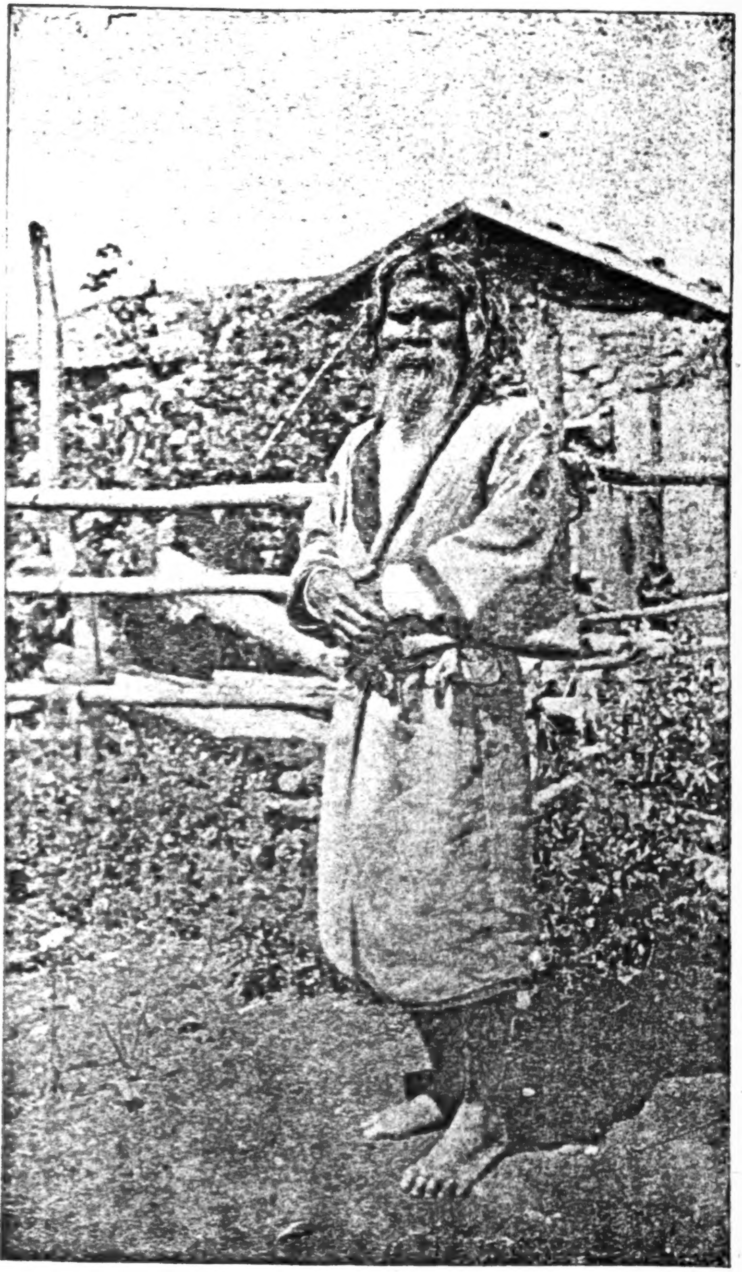
● 142
291
302
531 1



AINO, URAP.

[Facing p. 442 (A)]

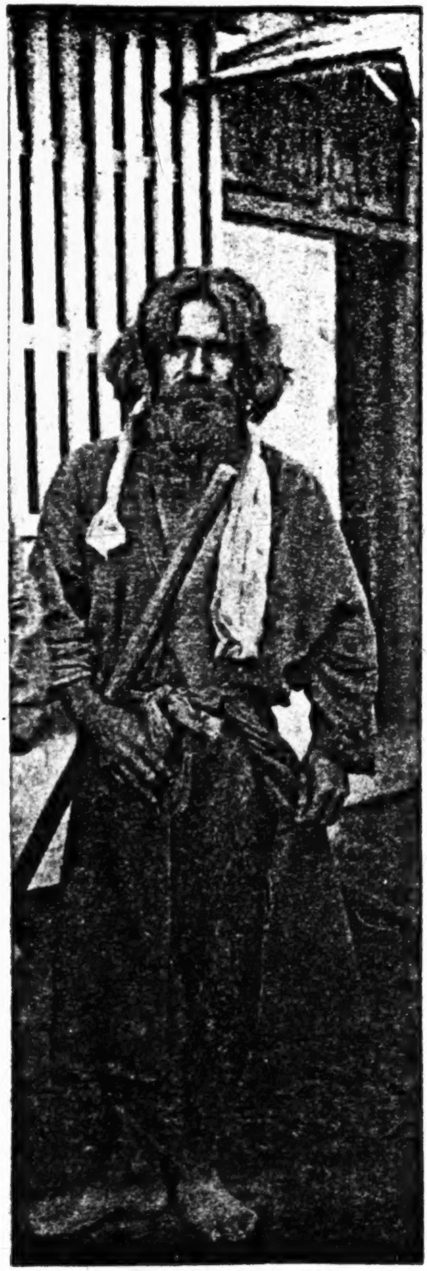
142
291
302
417



AINO, ABASHIRI.

[Facing p. 442 (8)]

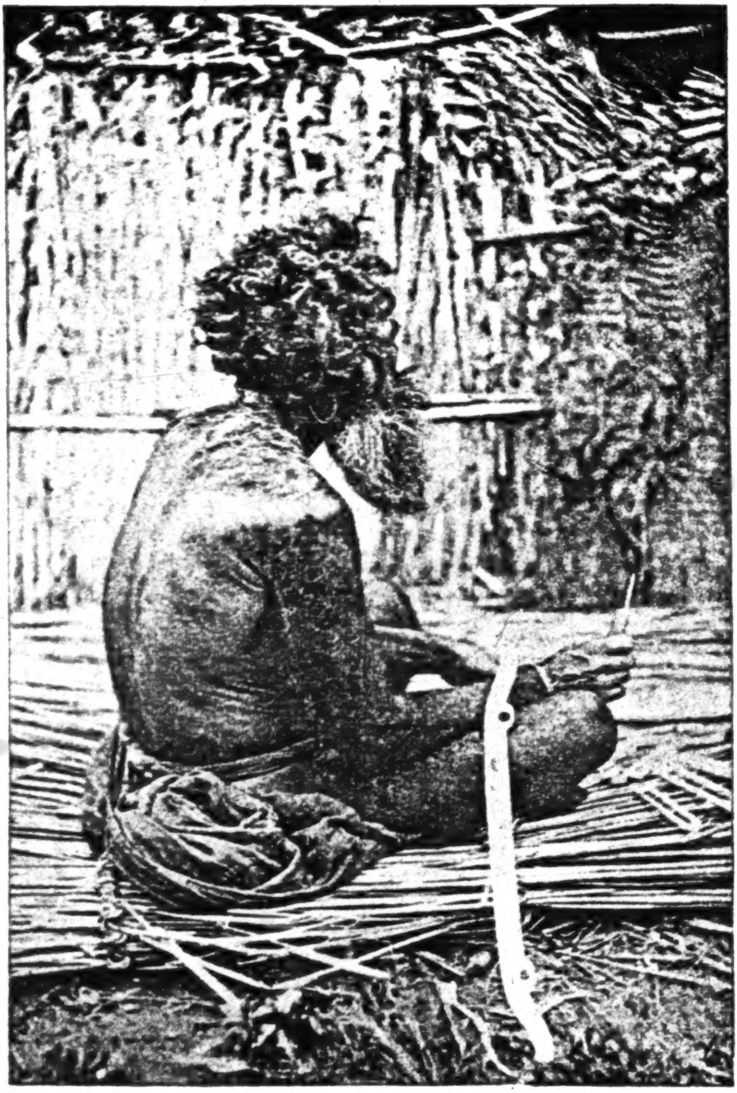
● 142
291
302
417



AINO, ABASHIRI.

[Facing p. 442(c)]

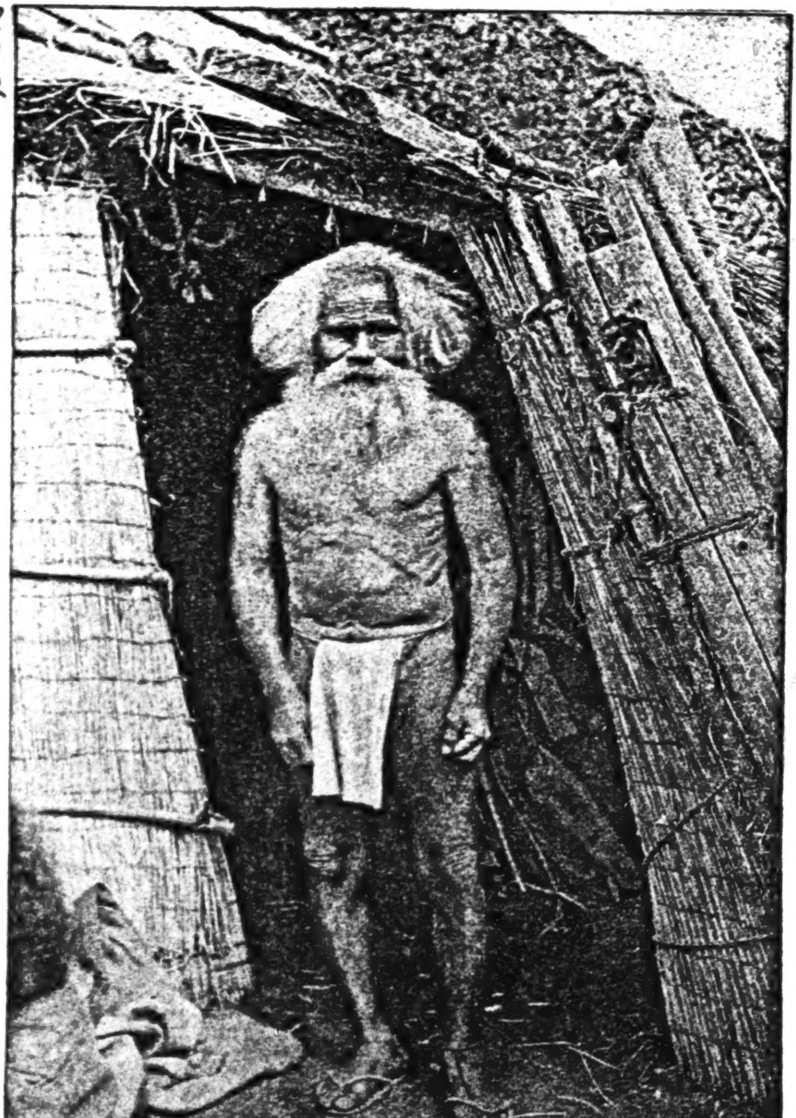
142
302
291
516



AINO, URAP.

[Facing p. 442 (D)]

142
291
342

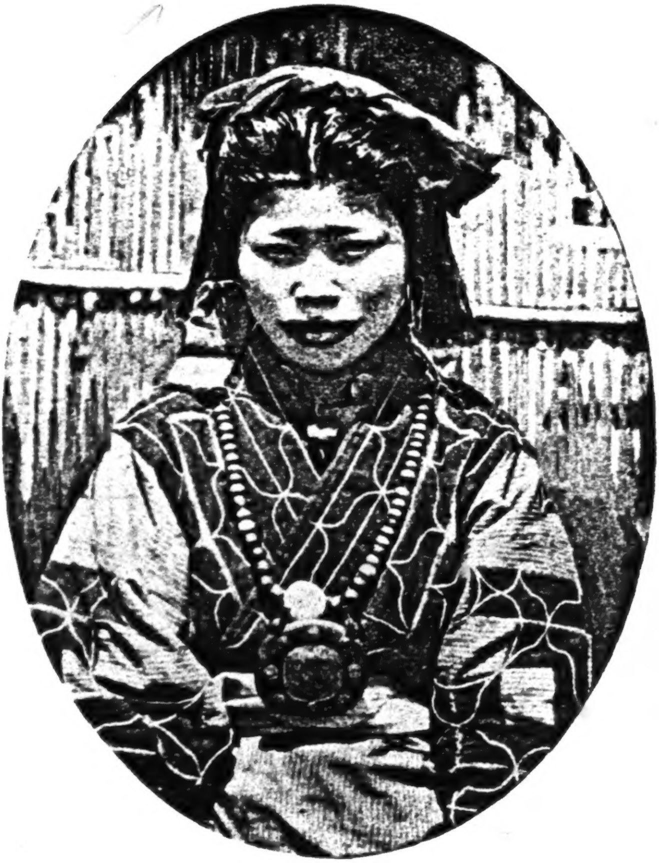


OLD AINO, TOKORO.

[Facing p. 442 (E)]

3: Hitchcock N-5 (1888) 1891 **AB6 Ainu AB6**

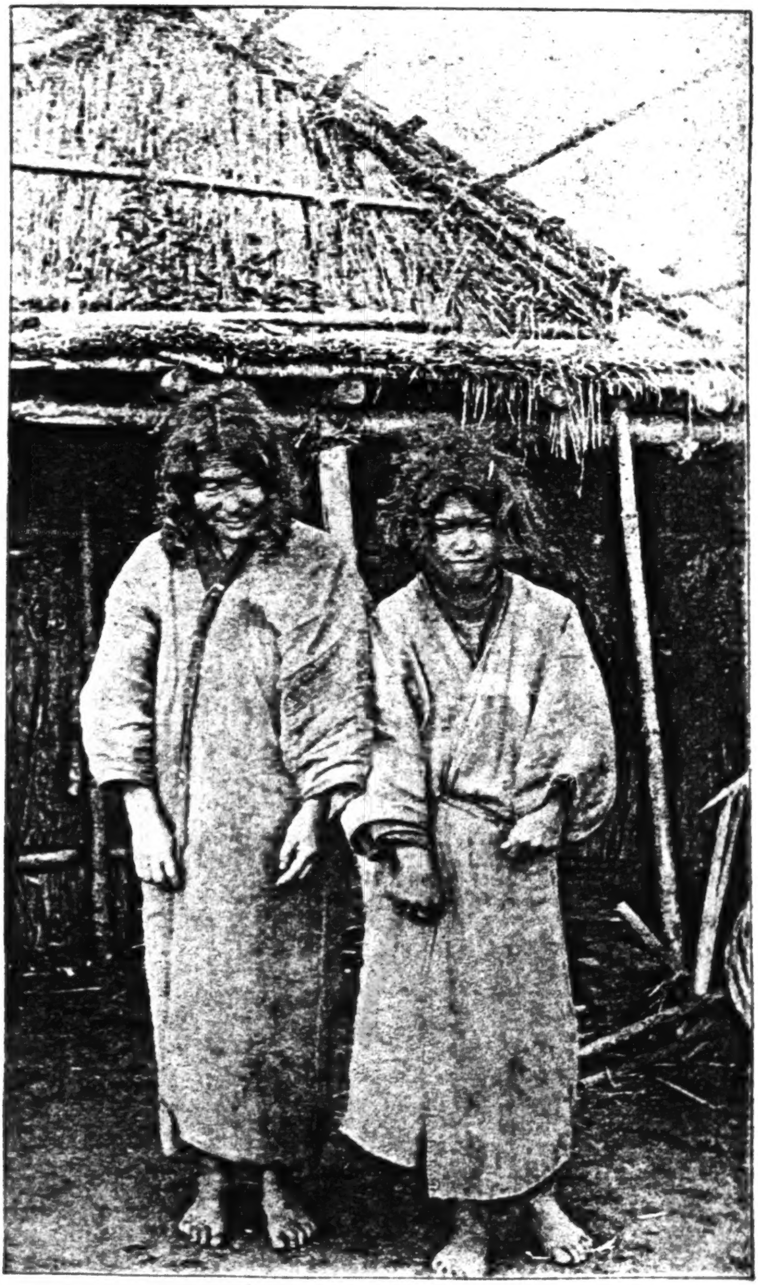
142
304
302
301
531
291



AINO GIRL, URAP.

[Facing p. 442 (F)]

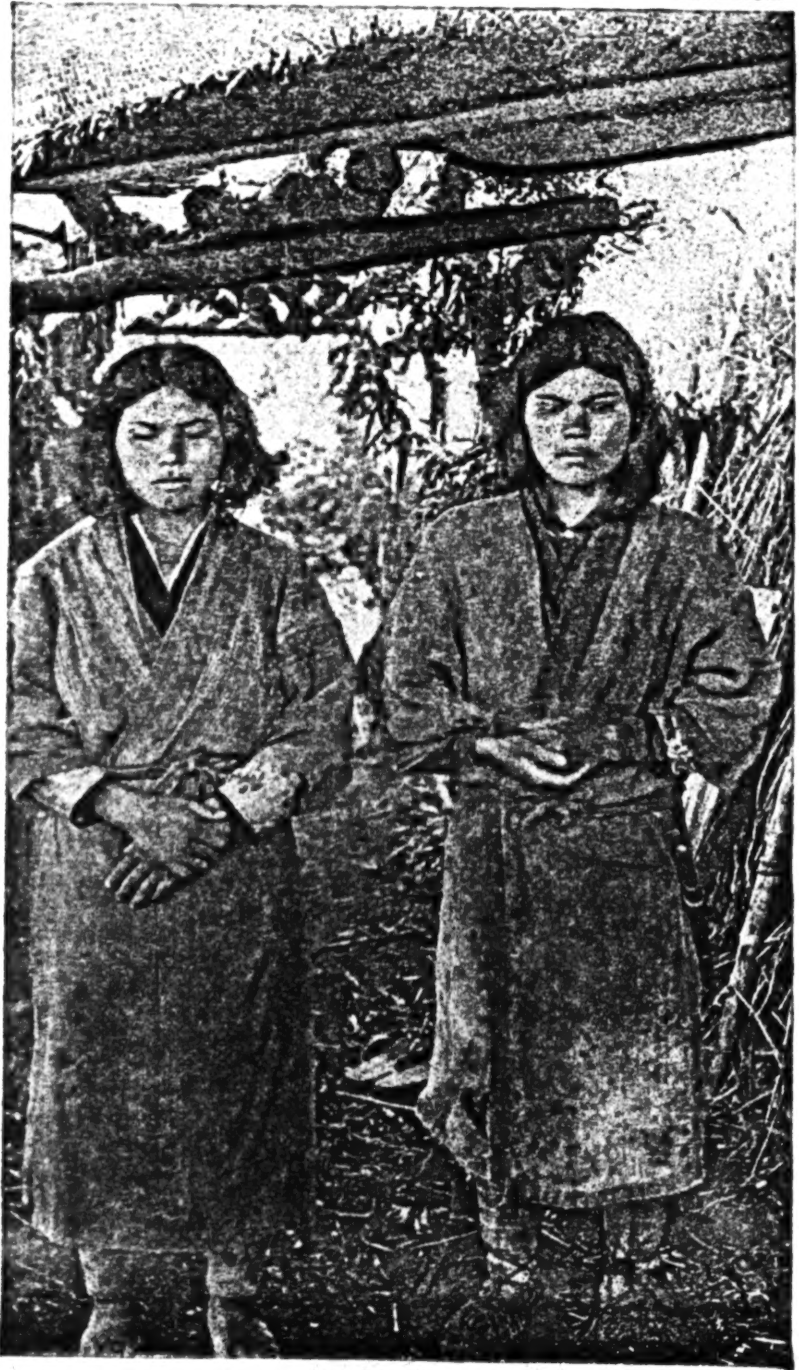
142
291
302
342



AINO WOMEN, ABASHIRI.

[Facing p. 442 (G)]

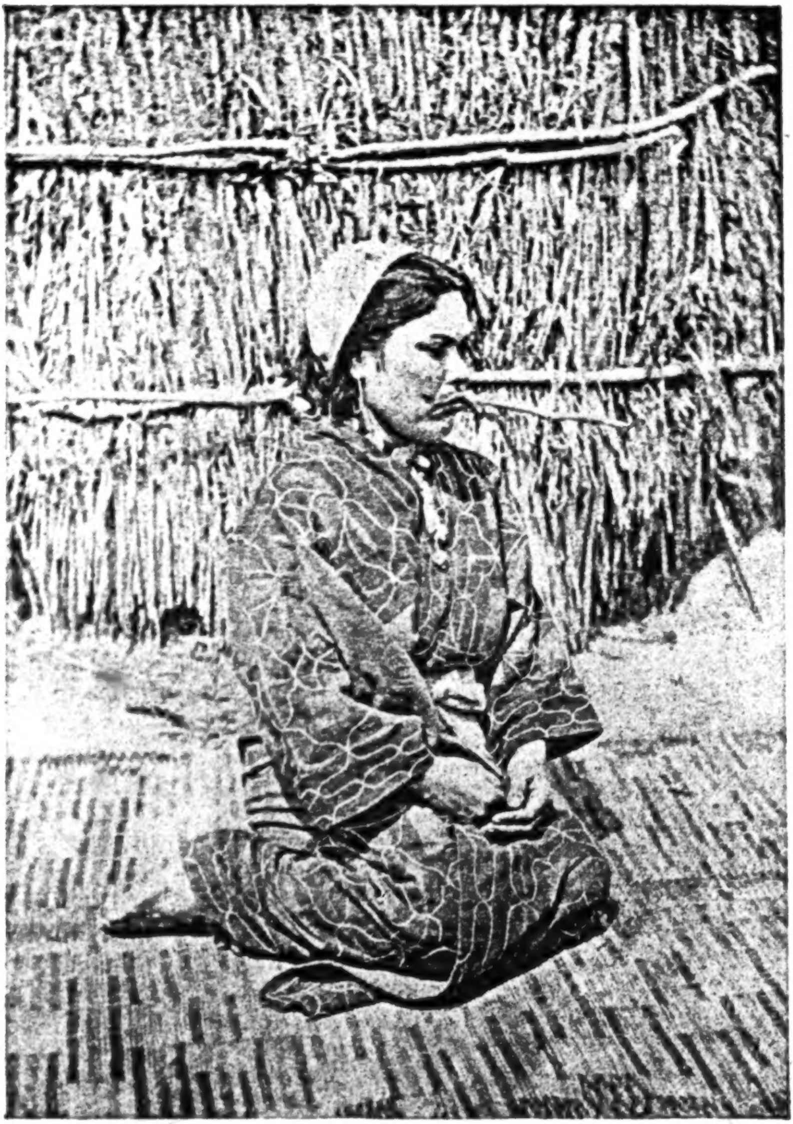
● 142
291
302



AINO GIRLS, TOKORO.

[Facing p. 442 (H)]

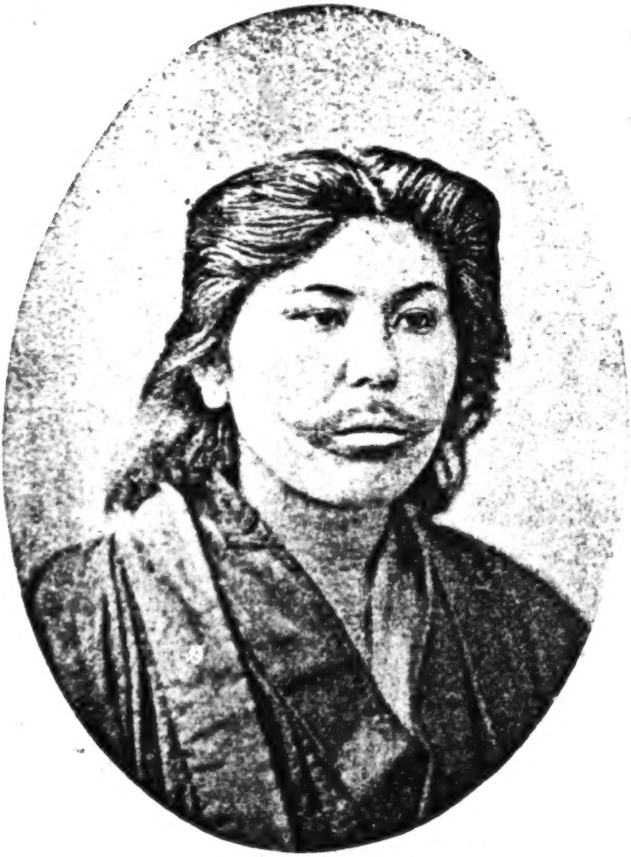
142
291
551
285
516



AINO WOMAN, URAP.

[Facing p. 442 (I)]

● 142
302
304
291



AINO GIRL, URAP.

[Facing p. 442 (J)]

food and raiment, the wigwam is close and smoky, the fruits of the 000
earth are nuts, and acorns, and roots, and grubs dug out of the ground.
To know how miserably a savage lives, one must see him in his house.

A century ago the Ainos were living in the age of stone. They are 181
beyond it now only because they have obtained knives from the Japanese. [177]
The stone arrow-heads, which one may pick up almost anywhere,
even in the plowed fields of Hakodate, have given way to heads of [411]
bamboo or iron. At Yeterof I purchased a stone implement for cutting,
which could not have been very old. They have no writings, no [212]
records of their past, no aspirations. Their language is still a puzzle,
their traditions and myths are scarcely known except to a few students. [773]
They are incapable of advancement. After a century of contact with
the Japanese, they have learned no arts, adopted no improvements.
The hunter to day shoots the bear with poisoned arrow from a bow as [177]
primitive as early man himself, although the Japanese are famous for
their archery and weapons.

PHYSICAL CHARACTERS OF THE AINOS.

The appearance and general characteristics of the Ainos have already 114
been described. It is, therefore, only necessary to allude particularly 141
to certain conspicuous features, mainly to their hairy nature. For a good series of physical measurements the reader is referred to those of Dr. Scheube,* and especially to a very valuable contribution by Prof. W. Donitz.† The last-named author concludes that on the whole the results of his observations indicate that the Ainos belong to the Mongolian stock. This conclusion is not sustained by all observers. Dr. Scheube, for example, concludes from the results of measurements of Aino skulls, and from other characters, that they do not belong to the Mongolian type. Their great hairiness, the position of the eyes, the conformation of the nose, the great breadth of the face, etc., are all characters which distinguish them from Mongols.

The most conspicuous feature of the Ainos is their remarkable hairiness. 142
The testimony of travelers concerning this matter is conflicting, but we may explain this on the supposition that the observers have not always recognized the typical Aino. Mr. Batchelor says: "I have seen one old man so completely covered with hair that his body could hardly be seen." This was an exceptional case, but my own observations have fully substantiated the results of those writers who have carefully investigated the physical characters of these people. Dr. Scheube relates that he has seen men with hair on the breast 10 centimetres
in length, and on the back 5 centimetres and over. This subject 141
has been examined by Dr. Hilgendorf,‡ who, in 1875, made a series of

---

* Scheube, B. Die Ainos. Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens, III (1882), 220-245.

† Donitz, Prof. W. Bemerkungen ueber Ainos, *loc. cit.*, Dec., 1874, 61-67.

‡ Mitth. Deutschen Gesellsch. für Natur- u. Völkerkunde. June, 1875, pp. 11-13.

114 A few specimens of Aino hairs from the head were handed to Dr. W. M. Gray, of the Army Medical Museum, Washington, who has also been good enough to prepare a series of cross-sections with his usual skill. From these he made some excellent photographs, which Mr. Chandlee has carefully traced in outline with the result shown in Fig. 70. The original photographs showed the hairs magnified 25 and 300 diameters, respectively, but the outlines have been reduced one-half in the cut.

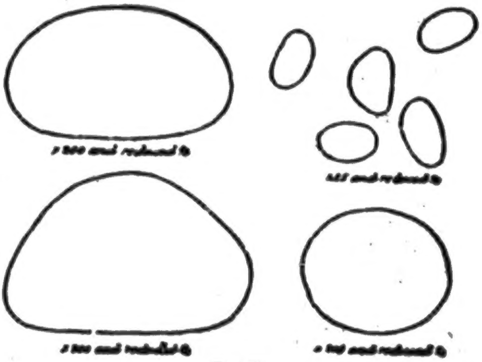


Fig. 70.

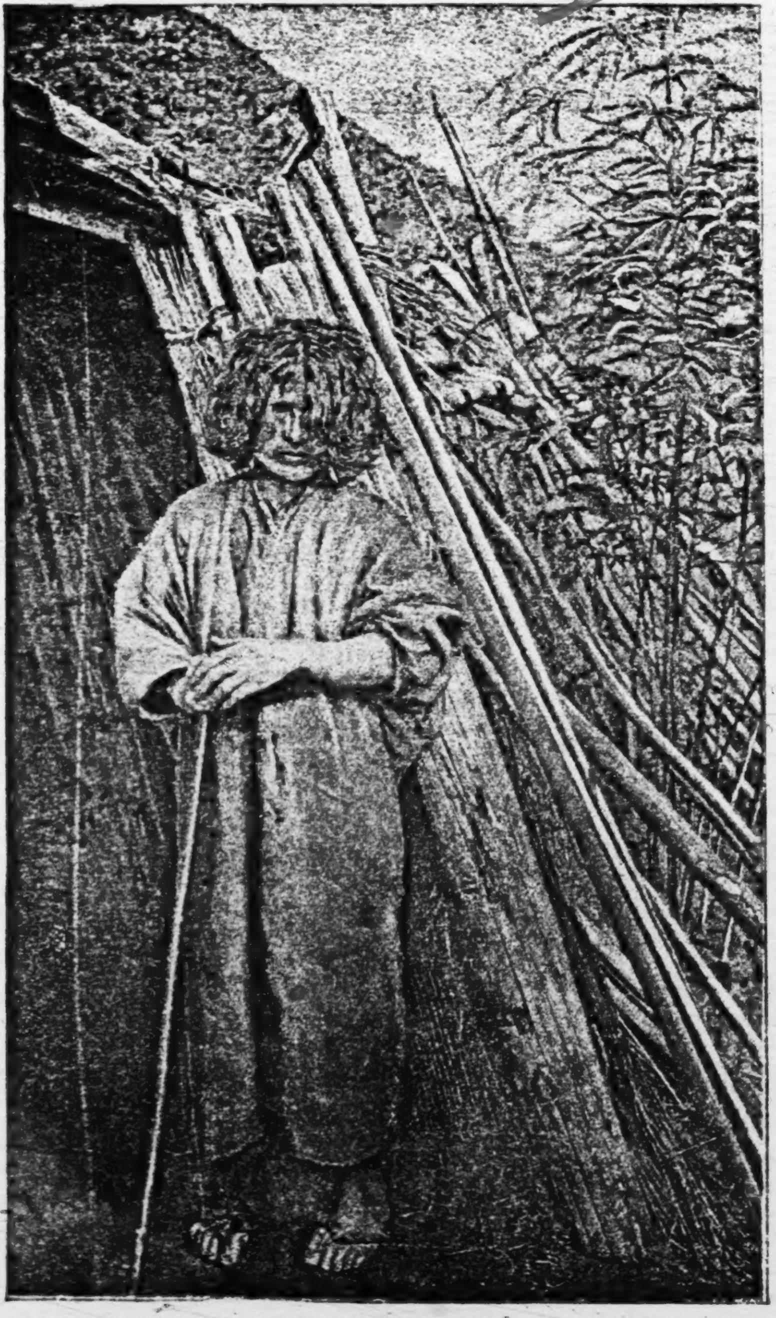
OUTLINES OF CROSS-SECTIONS OF AINO HAIRS.

(From photographs.)

142
114 This conspicuous hairiness of the Ainos, in strong contrast to the smooth bodies and faces of the Japanese, has led to the natural inquiry: how is it possible that the Ainos should have so long occupied Japan without having left some evidence of an admixture of this character with the Japanese? In the first place, the Japanese are not all alike. Not only do we clearly recognize two distinct types among them, distinguishing the upper or ruling and the lower or laboring classes, but there is also a southern type in Kiushiu, with more or less hair on the face, many having full beards. It is worthy of remark, in passing, that these men have always been, and still are, among the ablest and most influential men in Japan. Professor Chamberlain has observed that the Japanese in northern Japan and in Yezo, where there would naturally be found the greatest admixture of blood, are no more hairy than those farther south. The explanation of this he finds in the fact that the half-castes die out. Such families end with the third or fourth generation, and the progeny show a marked tendency to baldness. The children of Japanese and Aino parents are never vigorous and healthy. [582]

I have a photograph in my collection of a young man with a distinctly Japanese physiognomy, whose body and face are as smooth and free from hair as the Japanese, but whose lower limbs are black with hair.

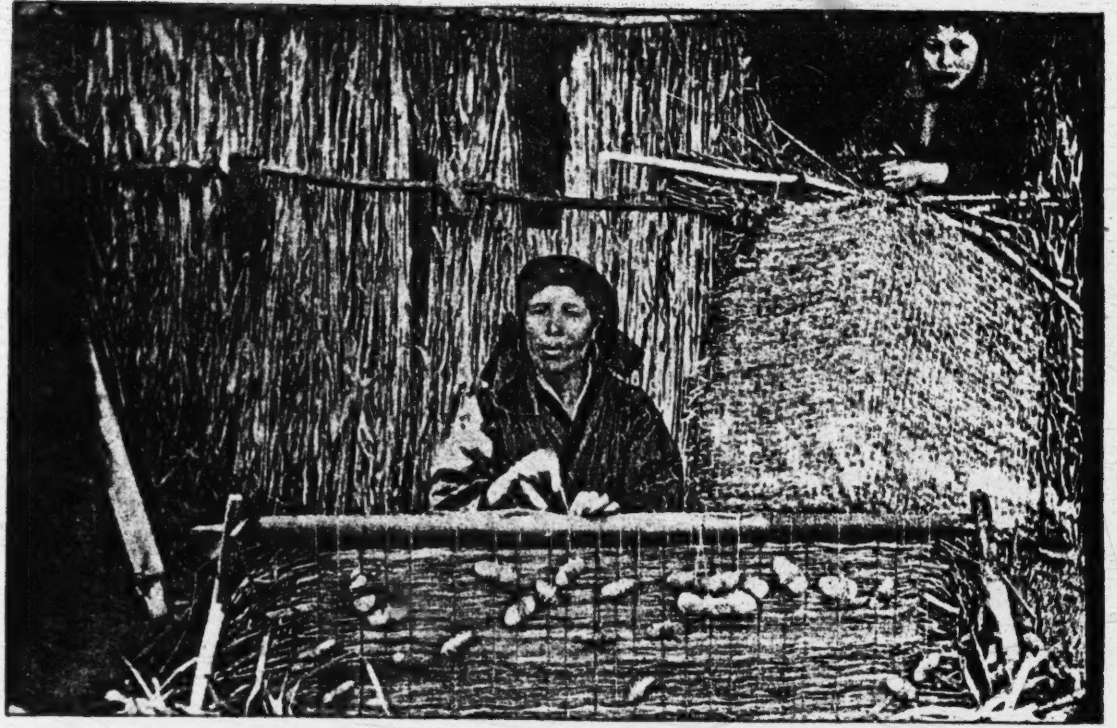
142
302
291
342



OLD WOMAN, TOKORO.

[Facing p. 450 (A)]

285
291
1442

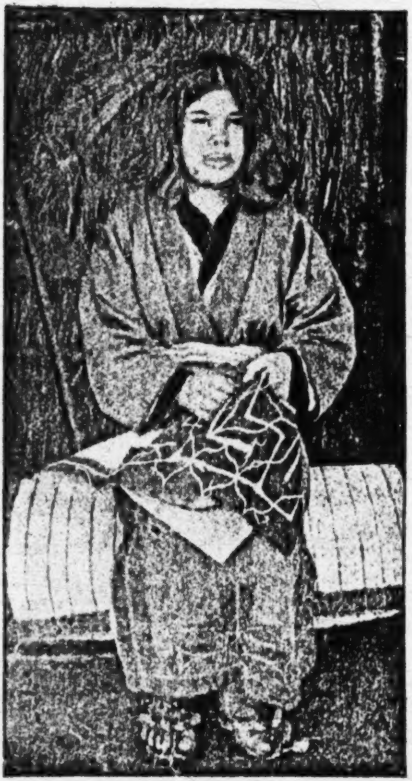


AINO WOMAN MAKING A MAT.

[Facing p. 464 (A)]

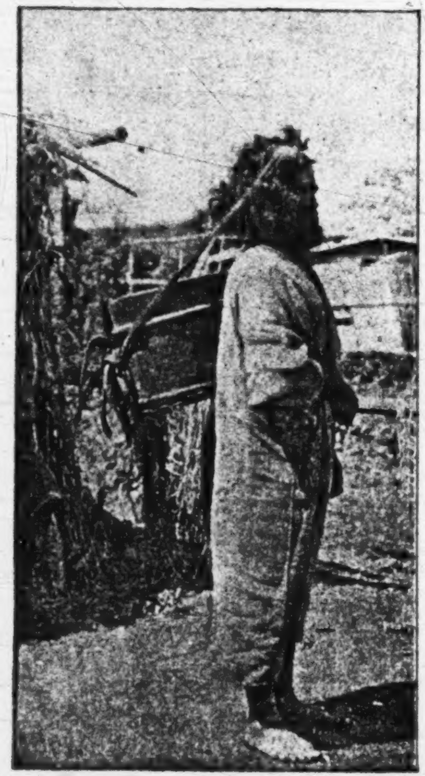
PLATE CV.

531
302
291
142



GIRL EMBROIDERING.

482
291

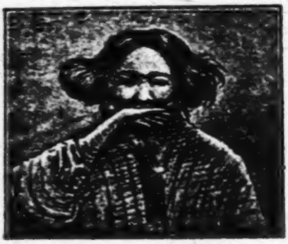


MAN CARRYING A TUB.

[Facing p. 464(B)]

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

000 could make out my surroundings clearly enough. There was
887 an old man, perfectly naked, with a fine head, long white
[291] hair and beard, sitting on the ground among a mass of sea-
weeds, which he was disentangling and packing. Two young
women and two young men, with bright, intelligent eyes and
high cheek-bones, were helping him in his work. In their
576 quiet, gentle way they all brought their hands forward, each
rubbed the palms together, and, lifting the arms, slowly
stroked their hair, and the men their beard with the backs of
their hands, while the women rubbed the first finger under
the nose from the left to the right.
[302] This is their salutation, and it
[291] is most graceful. They seemed
pleased to see me, and asked me
to sit down. As there were neither
[352] chairs nor sofas, stools nor cushions,
I squatted on the ground.



AINU WOMAN SALUTING.

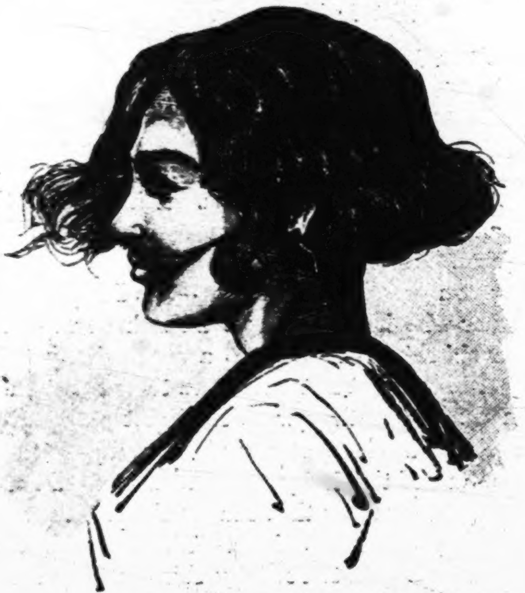
Most Ainu of Volcano Bay
191 understand Japanese, and they also
speak it, interpolating Ainu words
when necessary, so I began a con-
123 versation. My presence did not seem to disturb them or
609 arouse their curiosity, and, beyond gazing at the mother-of-
pearl buttons on my white coat, they did not appear to be
struck by me. Evidently the buttons were much more
interesting to them than the person who wore them. Now
and then they uttered a few words, but whenever one spoke
some of the company seemed to be angry, as at an impertinence
291 or a breach of etiquette. Men and women wore large ear-rings
301 or pieces of red or black cloth, which added a great deal to
[304] their picturesqueness ; but the women were disfigured by a long
moustache tattooed across the face from ear to ear. Rough
drawings adorn the arms and hands of the women, and some
481 of the younger females would undoubtedly be fine-looking if
not disfigured by the tattoos, for they carry themselves well
● [142] when walking, and possess comely features. Judging from
appearances, I should think them very passionate.

511 Coming out of the hut I saw a scene which I shall never
[291] forget. Two naked boys, covered with horrible skin erup-
tions, had got hold of a large fish-bone, out of which they

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

161 Unfortunately, the Ainu of this region[1] are not very
[582] numerous, and constant intermarriage among near relations
has proved detrimental to the race. However, a glance at
them is quite sufficient to show the difference between them
184 and Ainu of other tribes. They are not so picturesquely
301 arrayed as their more western brothers, and the large Japanese
[177] brass and silver earrings, as well as the glass bead necklaces
which make such a brave show yonder, are replaced here by

●[142]
[302]
[304]



AINU WOMAN OF FRISHIKOBETS, ON THE TOKACHI RIVER.

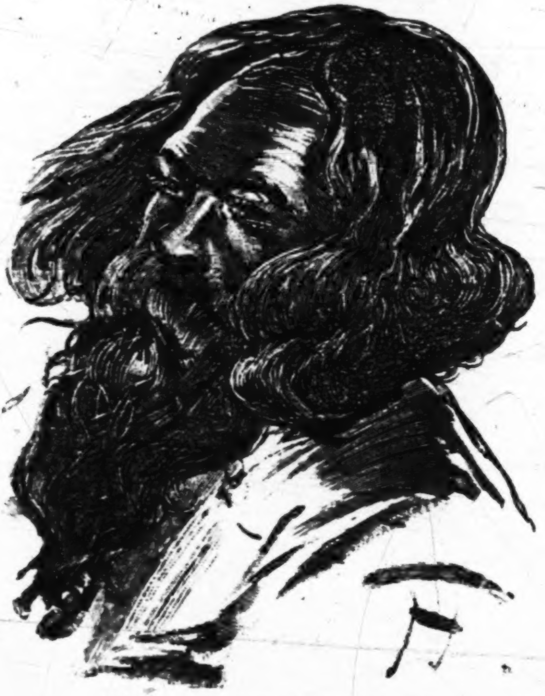
rough bone or wooden ornaments. Men and women in
291 summer are almost entirely naked, and all children are clad
in their own bare skins only. Their winter garments are
made of bear and deer skins. Some peculiar snow-sandals,
made of the bark of a kind of ash-tree called *shina*, are some-
times worn over the winter salmon-skin boots or moccasins.
283 The Ainu make their ropes out of the bark of this *shina*,
227 though often young vine stems are used for the same purpose.
River fishing-nets are generally made of young vines twisted.
They are of the roughest description, and are only fit for

---

[1] [i.e., the Tokachi River region --Analyst]

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

142
302



AINU MAN OF THE UPPER TOKACHI.

CHAPTER VIII.

From the Tokachi River to the Kutcharo River.

000 I DECIDED to stop a day at Otsu, so as to recover from the fatigue of my late travels and adventures, and I chose my quarters in the *yadoya* of a Japanese called Inomata Yoshitaro. I was told that he was an ex-convict. Be that as it may, he had now turned into a fisherman and innkeeper. Like all Japanese, he was an inexhaustible talker, and his politeness was so great that it became a bore.

It was about three in the morning when I reached Otsu. I had taken off my boots on entering his house—for it is an insult to enter Japanese houses with one's boots on—and I had seated myself on the soft mat in order to rest my aching limbs, when Yoshitaro made me get up to place a small

141 Ainu have a nearly circular tibia. I do not know of any other
184 existing race in the world in which such an extraordinary
phenomenon occurs, and the tibia struck me also as being
extremely long, while the femur appeared proportionately
short. However, with the exception that the tibia is more
circular than with the Ainu of Yezo, I could not see any
material difference between them and the other Ainu. As we
184 have already seen, each tribe in Yezo has certain characteristics
which other tribes have not; each tribe has conformed its
habits to the climate of the district in which it lives, as well as
to other circumstances; and each of these tribes has adopted a
slightly different architecture for its dwellings; but it is plain
that all belong to the same original race. The same might be
said of the Shikotan Ainu. At this point it is well to explain
that the Kurile Islands not many years ago belonged to
Russia; but they were exchanged for the southern half of
Sakhalin, then belonging to Japan, and now form part of the
361 Japanese Empire. The two larger islands—Kunashiri and
162 Etorofu—are inhabited mainly by Ainu and a few Japanese,
who migrate there from Yezo during the fishing season; while
the Island of Shikotan is inhabited by sixty Ainu, brought
there from the northern islands of Shirajima or Shimushir, and
Urup, leaving thus all the islands north-east of Etorofu
uninhabited.

114 Of Kunashiri and Etorofu I shall say no more in connection
with the pit-dwellers, but a few more words on the Shikotan
inhabitants may prove interesting, especially as people have
been led to believe that they are the descendants of the Koro-
pok-kuru, and not really Ainu.

● 142 I shall begin by saying that the Shikotan people call them-
[101] selves Kurilsky *Ainu*, and that they speak both Ainu and
119 Russian. Their features are not very massive, and their cheek
184 and temple bones slightly project. They have strong mouths,
and eyes identical in shape and colour with those of the Yezo
Ainu. They are as hairy; they live by fishing and hunting;
they clothe themselves in skins; and they are fond of beads
and shining ornaments. Their huts have angular roofs, and
are built in the same style as those of the Yezo Ainu, but on a
smaller scale. The interiors are also alike, and equally dirty,
if not more so. The Ainu huts at Shikotan are sixteen

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

in number, and ***not one*** of them is built over a pit, thus showing 142
that Mr. Batchelor was a little rash, when, relying on mistaken 114
information, he drew a conclusion which is not in accordance 184
with the facts. One thing that has misled most people as
regards these Kurilsky Ainu is, that they were compelled to
cut their hair and shave their beards. To the superficial
observer this naturally gives them a different physiognomy
from that of the Yezo Ainu, who let their hair grow long, and
have flowing beards. Prof. Milne, who some years ago visited 114
the Island of Shumshu,[1] relates that he saw there a small group 184
of Kurilsky Ainu, who, all included, numbered twenty-two. 291
Their dress, although made of skins, was European in form,
and the upper garment, shaped like a shirt, was made of bird-skins [237]
(puffins) with the feathers inside. The back was ornamented
with the plumes of the yellow puffin, and the edge
was trimmed with seal-fur. The men wore garments tied at
the waist with a belt of sea-lion hide. Their feet and legs up
to the knee were covered with moccasins, also made of sea-lion
skin, and their food consisted of a few berries, the eggs
and flesh of sea-birds, seals, and other meat. They were few 114
and migratory, and carried with them all their property when 184
migrating. Prof. Milne, in a paper contributed to the Asiatic
Society of Japan, thinks that the chief point in connection with
these people is, that they constructed houses by making
shallow excavations in the ground, which were then roofed
over with turf, and that these excavations had a striking
resemblance to the pits now found further south. I believe,
however, that Prof. Milne never saw them excavating
these pits, and the fact that hardly two dozen people in the
extrême north-east Kuriles having temporarily adopted shallow
excavations which they roofed over, is barely sufficient proof
that they were pit-dwellers, and, as will be seen later, I had
ample evidence afterwards that they were not. It is probable
that this wandering band, owing to the scarcity or difficulty of
procuring timber in those regions—the smallness of their
canoes not permitting them to transport the materials for
above-ground structures from one island to another—it is
probable, I say, that, having come upon pits already dug, they
had roofed them over and lived in them, finding them suitable

---

[1] The correct name and pronunciation is *Shimushir*.

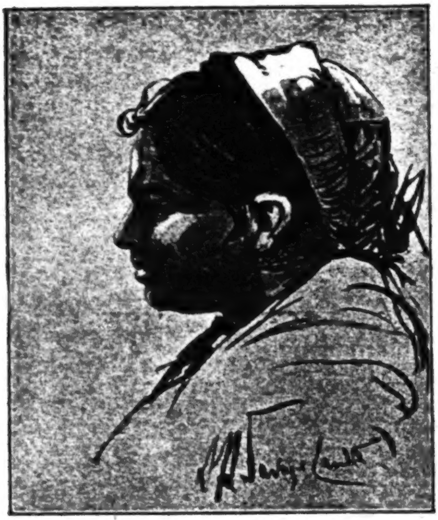
Oakan River. The Oakan joins the Kutcharo River not far 133
from the sea.

The descent was easier than the ascent, and I put up at
a small tea-house, the only one in the place. The landlord
promised to get me a good pony early the next morning, but,
like a true Japanese, he did not keep his promise. He called
me at 5 A.M., saying that the pony would be ready in a few
minutes, and at 9 A.M. the quadruped had not put in an
appearance; and after numberless excuses, compliments, bows,
and lies, the landlord acknowledged that no ponies were to be
had. I gave my luggage to a railway *employé*, who undertook
to bring it back to Shibetcha, and I started on foot for Lake
Kutcharo. From Yuzan a track across the mountains goes
due north to Abashiri, on the north-east coast. I went in a
south-westerly direction, and as on the previous day from the
summit of Yuzan I had noted the position of Lake Kutcharo,
I had no difficulty in finding my way there; in fact, I came
upon a small Ainu track leading to it. A delightful walk of 361
ten miles in the forest took me to the Ainu village of
Kutcharo, on the borders of the lake of the same name. The [184]
village is a miserable one; it differs from all other Ainu [342]
villages in its huts, which have semicircular roofs instead of
angular ones, as is the case with the Ainu of Volcano Bay and
of the Saru and Tokachi Rivers. I entered some of the huts,
and in a few minutes I was surrounded by the small population—I
daresay about twenty souls, all included—whom I
led out into the open air to see what they were like. They 184
appeared to me smaller than other Ainu, and their bones were
less massive; they were not so hairy, and more inclined to [142] ●
baldness. Their garments were wretched, and resembled [291]
those worn by the Tokachi Ainu; namely, a few rags held
together one could scarcely say how. Women were tattooed
on their lips and arms, but less extensively than are those of [304]
other tribes, and the tattooing was not so accurately done.

Other Ainu whom I met in the forest in the neighbourhood 184
of this village bore the same characteristics, and everyone
seemed to be curiously melancholy and depressed. An Ainu 152
existence is certainly not one's ideal of comfort and hilarity,
but their gloom and melancholy seem to me to be purely
racial and congenital.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

142
302
291



AINU WOMAN OF KURILE ISLANDS.

CHAPTER XII.

The Kurile Islands.

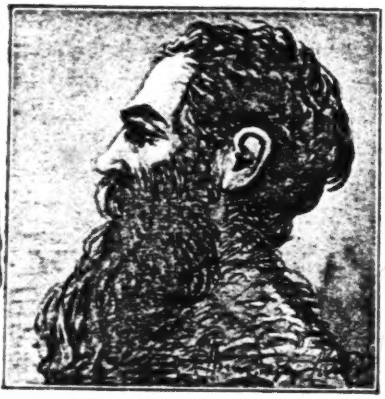
FROM Nemuro I put to sea in a miserable little Japanese 000 craft—a kind of tug-boat—which once or twice a year goes to the principal islands of the Kurile group, and brings back their products to Nemuro. It is needless to say that I was the only passenger on board, though it is fair to add that the saloon was large enough to "accommodate" two, but not more. As for the only cabin, it had two berths, one over the other, but no available space for dressing or undressing, which therefore had to be got through outside, unless it was to be done by instalments, lying down in the berth itself. I shall spare my readers a minute description of this "ocean clipper," her tonnage, and horse-power, and I shall not attempt to narrate the many disadvantages of travelling in a ship engaged in the fish-manure, dried-fish, and sea-weed trade. These three very strongly scented articles speak for themselves without the need of words.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

184 rest of the Ainu, in some small details they cannot but differ from them.

659 Shikotan was a deserted island previous to these poor
648 wretches being transplanted there by the Japanese Government. It does not abound in game, like Shimushir, Urup, or Poromushir, whence they were taken.

182
221
● [142]
[302]



SHIKOTAN AINU.

The story of this tribe of Ainu is a sad one. Hunting, sealing, and fishing were their only aims in life, their only pastimes, the only things they lived for. At Shikotan they have none of these things. There is no big game; the only animal found being a beautiful species of white long-tailed fox. There are no large rivers at Shikotan; there is hardly any vegetation, and the whole island is nothing but a mass of barren rocks.

262 The food of the Kurilsky Ainu consisted chiefly of meat of
184 bear and seals, berries, and eggs of sea-birds. They were a migratory people, and in their small cranky canoes they often crossed from one island to another, carrying with them all their property, consisting of skin garments and fishing and hunting implements, these latter the same as those employed
291 by other Ainu. The dress of the men is shaped like a short
184 tunic, made of sea-birds' skins, with the feathers inside. Some of the smart ones are trimmed with seal, and they are worn fastened round the waist with a girdle of sealskin or a belt of sea-lion hide, often ornamented with molten lead buttons or Chinese cash. The women's garment is much longer, and reaches nearly to the feet; it falls loosely, and has long sleeves covering the hands; it is fastened with a girdle in bad weather, and the gown is then pulled up to the knee, showing the long yellow boots. When carrying water or working this is also done, as it gives greater freedom to the limbs, making walking and all movement much easier. A red,

The Ainu women of Shari are exceedingly pretty, as
they do not tattoo the long moustache across their faces, like 142 ●
other Ainu. Some of them have a small semicircular tattoo 304
on the upper lip, which is not very displeasing to the eye;
and in some cases is even becoming. The girls have also
given up tattooing their arms. The men are much taller than [157]
the Ainu men of other regions, and they seem to be rather ill-
natured. Japanese blood can be detected in many of them, [149]
and that may account for it. While the women are prettier,
the men have repulsive faces, possessing all the characteristics 142
of purely criminal types.

One young fellow who sat for me was the very image of 609
Robespierre in his worst moments, and an old man who sat 123
for me afterwards would, according to Phrenology, prove to
be a murderer of the first water. This gentleman was a
troublesome sitter, and excelled in making the most awful
faces, which were accompanied by sounds imitating those of
wild beasts. The Shari Ainu build their storehouses with 343
cylindrical roofs, similar to those of their brethren on the 184
Kutcharo Lake.

After the heavy storm of the previous night the weather 132
cleared up for the rest of the day, and the sunset, reflected in
the limpid waters of the river, was simply magnificent. On
the other side, sheltered by the sand-hills, were a few Ainu 000
huts standing out against the brilliant red and yellow sky, and
here and there a large fish jumped out of the water, leaving
circle after circle of concentric rings to break for the moment
the reflection in the water.

From Shari to Abashiri the road is for some distance
among trees, mostly fir and spruce, and then the Tobuts Lake [137]
is reached, half of which is a mere marsh. It is picturesquely
situated, and I followed its borders for about three miles,
having the sea on one side, the lake on the other. The track
was easy and mostly on sand. At the outlet of the lake into [361]
the sea is the Ainu village of Tobuts, access to which is to be
had only by boat, as the river is extremely deep, and its
current very swift.

In the proximity of Tobuts another and smaller lake, the 133
Opoto, with its short and winding estuary, is on the left of the
traveller, while a long way ahead the Abashiri rocks stand
high on the horizon. A few Ainu huts are scattered along the 000

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

A few Ainu huts are scattered along the
361
343 coast, and some of them have peculiarly shaped storehouses. They are small, built entirely of wood, and roofed with shingles. Some have two floors, and in this case, though built on piles, the first floor is only a few inches above the ground. The "mat" was supplanted by a wooden door at the entrance of the storehouse.

133 The Abashiri cliffs are grand, and from a distance have all the appearance of, though they are not in reality, basaltic rocks. They are scarred, riven, and fractured in all directions, as if by excessive heat. The upper portion of the cliffs is of a beautiful grey-whitish colour, blending into yellow and red at their warm brown bases. The small cylindrical islet which I give in the illustration is on the north side of this cliff, and is of the same volcanic formation. It has certain traces of sulphur as a further evidence of its origin. Flocks of sea-gulls, penguins, and cormorants have chosen this island for their abode.

Abashiri is the only place on the north-east coast which may eventually be of some importance, as it has a fair anchorage for small craft under the lee of the islet and outstretching cliff. No other place on the north-east coast possesses such an advantage. On the Shiretoko Peninsula sulphur accumulations are found at Itashibeoni; but, unfortunately, the want of a safe harbour, the ruggedness of the coast, and the lack of drinkable water in the vicinity, are all facts which make it improbable that it could be worked with profit for some years to come. ●142 The Ainu at Abashiri are repulsive creatures, especially the men, and have more the appearance of wild beasts than human beings. Their faces are almost square, the mouth large, with narrow lips, the ends of which converge towards the ears. The nose is short and stumpy, they have very heavy eyebrows, and the eyes are almost lost under the shadow of their projecting forehead.

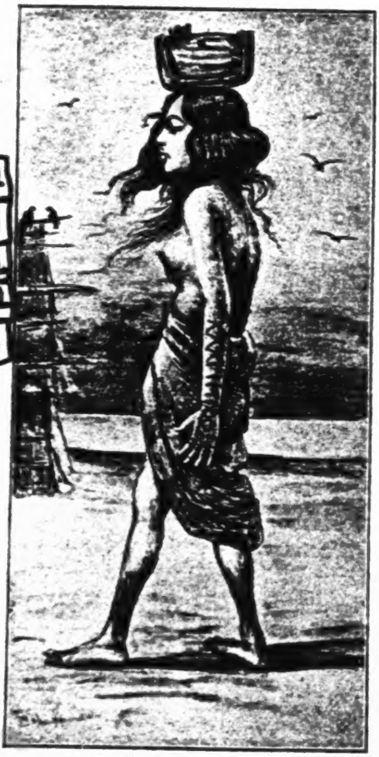
000 Ponies are scarce and bad along this coast, and the further north one goes the more difficult the travelling becomes; the huts are rarer; the human beings more uncouth and solitary. [133] The north-east coast is a region of swamps, lagoons, and quicksand rivers.

133 Not far inland from Abashiri there is a large lagoon, the Abashiri-ko; then, a few miles further north, another as large

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

574 609 spot on her upper lip. She walked a few steps forward, and when she saw me she stopped. She looked at me and I looked at her. Hers, with her soft eyes, was one of those looks which a man feels right through his body, notwithstanding all the self-control he may possess. There she stood, a graceful silhouette, with a bucket made of tree-bark in one hand and a vine-tree rope in the other, her supple figure almost motionless, and her eyes fixed on me. She was the most lovely Ainu girl I had ever come across, and not nearly so hairy as most of them. Indeed, in that soft twilight, and her wavy long hair blown by the fresh breeze, she was a perfect dream.

482
309
142
302
291



AN AINU BELLE.

"Wakka!" ("Water!") cried an angry old voice from inside the hut, interrupting the beginning of our romance, and she sadly went to the brook, filled her bucket with water, and took it into the hut. It was only a few seconds before she reappeared, and came closer, and I finished the sketch somewhat hurriedly.

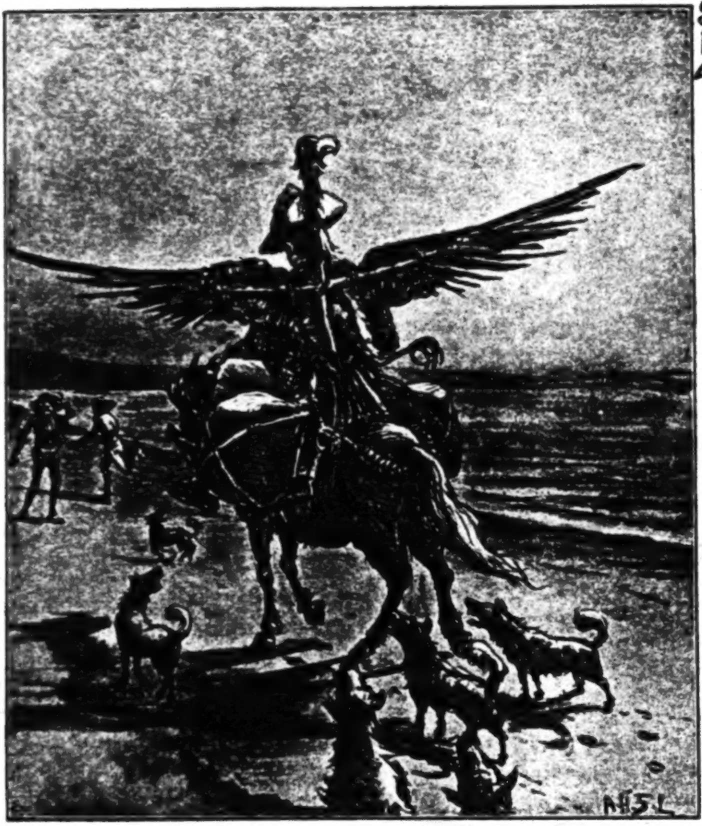
832 609 574 "Let me see the tattoo on your arm," I asked her, and to my surprise the pretty maid took my hand in both her own, gave me one of those looks that I shall never forget, and her head fell on my shoulder. She clutched my hand tightly, and pressed it to her chest, and a force stronger than myself brought her and myself to the neighbouring forest. There we wandered and wandered till it grew very dark; we sat down, we chattered, we made love to each other; then we returned.

000 close to the sea. North of this river there are three more
lagoons—the Komuki, the Shibumotzunai, and the Yassuchi,
the first two of which have direct estuaries into the sea,
generally blocked by drift-sand, and both are as dangerous as
the Saruma lagoon when the water unexpectedly overflows.
Owing to the heavy rains on the mountains the level of the
lakes had risen considerably when I went through, and crossing
the mouth of the first in a flat-bottomed boat, I was nearly
[491] swamped. The Ainu who was ferrying me across did not
lose his presence of mind, and after a long struggle and
violent efforts we reached the opposite shore. Yubets is a
361 village of eighteen Ainu and three Japanese huts. The
Ainu along these shores are extremely hairy, and some of
142 them have red beards, while others are bald. Near some of
231 their huts you may see cages where foxes and eagles are kept
in captivity.

The women, all the way to Soya Cape, the most northern
142 point of Yezo, have given up tattooing a long moustache
304 and their arms. A small semicircular spot, similar to the
tattoo of the Shari women, is nevertheless not uncommon.
Bears, yellow and black, again are said to be in huge
136 quantities on the thickly-wooded mountains at the back of
the Saruma and other lagoons.

000 The coast is most desolate-looking. One may travel mile
after mile without seeing a hut or meeting a single human
being. Now and then, when I came to a lonely fisherman's
hut, I was civilly treated; and, riding from morn till night, I
[361] reached Shari Mombets, where there are forty Ainu huts and
about the same number of Japanese fishermen's shanties. It
has a small anchorage for small junks only; but, unfortunately, it is not well protected, as the reef of rocks which runs in a north-east direction does not extend far out to sea. I was roughly treated here at first, for some Russian convicts, who had escaped from Sakhalin in an open boat, had been drifted by the current down this coast, and previously to my arrival had landed in the vicinity of this village. They were half starved, and could not speak a word of the language. They had no money and no clothes, and none of the natives seemed willing to help them in any way. Now that the long-wished-for freedom was obtained after years of servitude and chains,

231
136
492



AN EAGLE-DISPLAYED SABLE.

CHAPTER XIV.

Along the Lagoons of the North-east Coast—From Shari Mombets to Poronai.

I PROCEEDED north. The Ainu scattered here and there on 142
the coast seemed to be hairier and uglier than any of their 189
inland brethren. Two or three women had already put on
their winter fur garments, as the cold weather had begun; and
they looked extremely picturesque in them. Most of the
huts were uninhabited, and had been abandoned by their 000
owners. The sky was whitish and cold, and here and there
along the beach some huge bones of whales had been washed

[p. 145]

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

080 on shore by the tide. Some distance off an outcast horse was
136 attacked by thousands of famished crows. It is not an uncommon occurrence in Yezo. The black scavengers generally attack very young animals, and, flying on the pony's head, peck out its eyes. The pony, frightened, and driven mad by pain, bolts, and in his blind and reckless race either falls down a precipice and is killed outright, or else is driven to the coast by these daring wretches, which continue to peck at him with cruel and ceaseless avidity. There, with its way barred by the waves, tortured to death, and neighing desperately, the helpless beast succumbs, and affords the hungry birds a good meal, while hundreds gathered thick on the body, peck the poor brute to death. Thousands of others sit screaming in long rows round the scene of the fight, attentively watching for the final result, when they too can join in, and experience the joys of sated hunger. Nature can indeed be cruel.

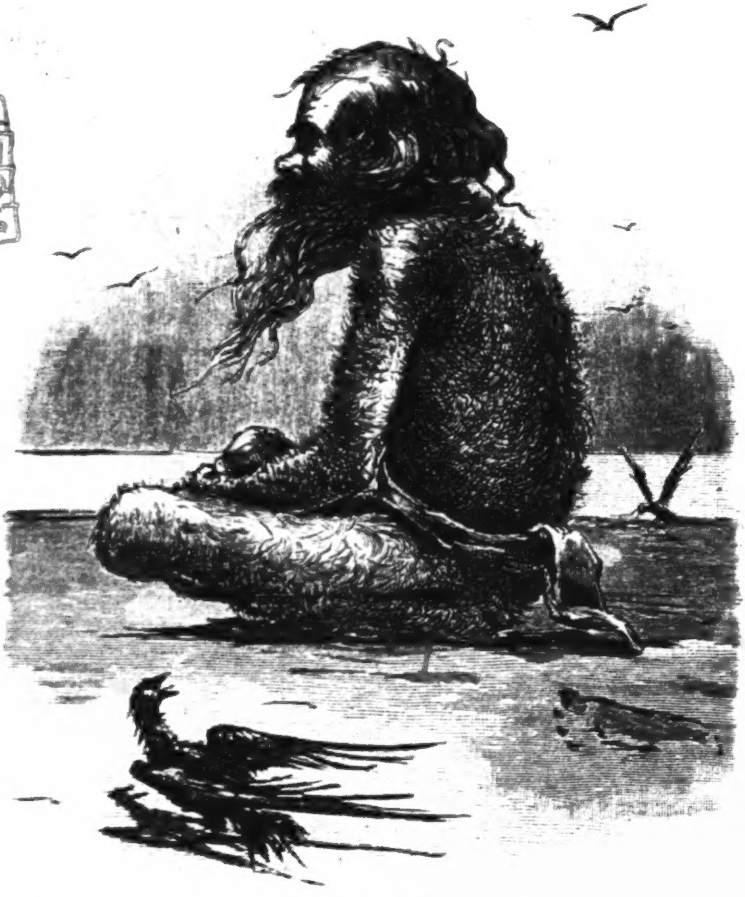
158 I stopped at a hut. My host was decidedly peculiar. For
●142 convenience we shall call him Omangus, which only means a "gone man," or a lunatic. I had heard of him further south, and I was anxious to make his acquaintance. I had not been five minutes in his hut before I perceived that he really was a lunatic. His head was of an abnormally large size; his skull was well developed at the back, with those prominent bumps behind the ears which show great love of eating. His forehead was high, and very slanting; the upper part was wider than near the eyebrows, which were so thick and bushy as nearly to cover the eyes. His nose, with its large nostrils, was stumpy and covered with hair, while his enormous projecting eyes were restless and fierce. His luxuriant moustache and beard matched the thick crop of long black hair which covered his whole body. His legs were short, wiry, with stiff and swollen joints, probably owing to rheumatism. His arms were very long, and his toes were also abnormally long. Altogether he had the appearance of a
158 large orang-outang more than that of a human being. All his movements resembled those of a wild beast, and now and then, when pleased or dissatisfied, he would groan in a way not dissimilar to the growling of a bear. In fact, he was labouring under the belief that he was a wild beast of

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

123
158

brushes in order to take his likeness. I had till then relied on my power of "willing" people, when my host, seizing the opportunity of my turning my head away for one moment,

142
297
302
136

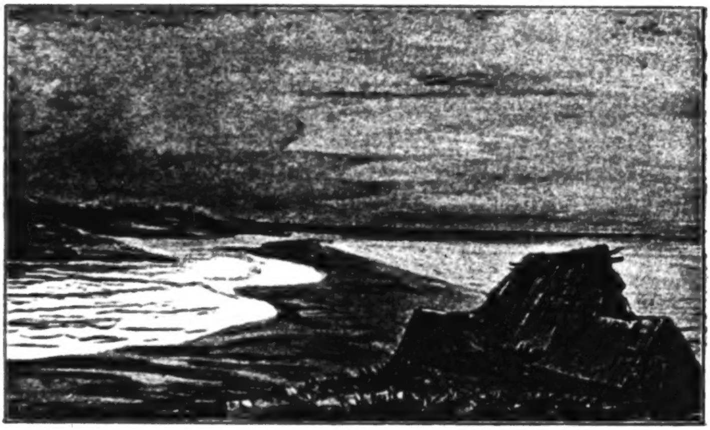


MY HOST, THE MADMAN.

grabbed the stone which he had picked up, and threw it with great force at me. I was hit in the ribs, and was hurt sufficiently to lose my temper. I went for him, and gave him a sound thrashing, which sometimes has more effect than all the "willing" in the world. He became docile after that, and I took him outside and forced him to squat down.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

133
342



SARUBUTS, SHOWING RIVER-COURSE ALTERED BY DRIFT SAND.

CHAPTER XV.

On the North-East Coast—From Poronai to Cape Soya.

000 It was late in the evening when I arrived at Poronai.[1] Saruru,
[361] the last village I had passed, had only six Ainu and three
Japanese huts, and the nine or ten miles between there and
this place were most uninteresting. I was taken across one of
491 the quicksand rivers in the ferry by a lovely Ainu girl of about
291 twelve years of age. I have never seen a more picturesque
being than she was. She was partly dressed in skins, but half
her chest was bare; her wildly-curled black hair fell over her
[302] shoulders, and while gracefully paddling across the ferry she
occasionally threw back her head, thus shaking back the hair
that the wind had blown over her eyes.

●142 I have often noticed how supple the children of savages are, and how like in ease and grace and unconscious rhythm their movements are to those of wild animals. Sometimes, to be sure, they have the jerky, quick, and ungraceful movements of monkeys, but as a rule their actions are unconsciously graceful. Of course, with our children such unconscious grace is rare at any time, even when found at all, as from the day when they

---

[1] *Poro*, large; *nai*, stream.

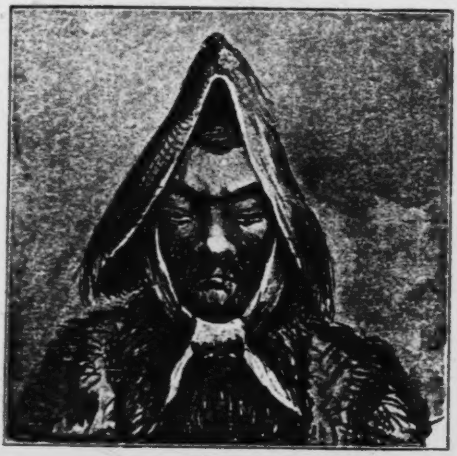
4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

142 are born we train them to artificiality of all kinds, and this artificiality becomes in a sense second nature, overlaying, if not destroying, the original impress. And yet that impress 000 is probably not wholly destroyed, for, so far as my own experience goes, I, who had from my birth led a civilised life, now that I had been for some months among barbarians had so little conventionality left in me as to be quite happy, or even happier than before, in leading a perfectly uncivilised existence. In the absence of chairs and sofas, instinct and the example of the natives taught me to squat as they did, and when I had once got into the way of it I found the position much more restful than any of our European so-called comfortable ways of sitting. It was the same thing when I had to sleep, either in the open air or in Ainu huts, where there was no more bedding than sofas or easy chairs. To protect myself from the cold I almost invariably slept sitting on the ground, with my head resting on my knees, just like the apes in the Zoological Gardens. I am sure that a good many of my readers, who have never gone through such an experience, will put me down as a "crank;" others will say that I am a worthy companion of my friend the hairy lunatic, and the most charitable will think that, bearing the name of "Savage Landor," I am only indulging in a new edition of "Imaginary Conversations," without the literary merits of the old. Such is not the case. I have mentioned these facts, not to amuse the reader, or merely for the sake of paradox, but to show how shallow is the veneer of civilisation which we are apt to think so thorough, and how a very short time spent unaccompanied by men of one's own stamp, and alone with "nature," rubs the whole thing away, and brings us back to instinct rather than education. I am willing to admit that not many people would care to follow in my footsteps, and live as I lived for months among the Ainu in order to prove whether I am right or wrong. Many who have only sat in comfortable chairs or slept in soft beds will hardly think my statements credible; but as the experiences, besides being of great amusement, were of great interest to me, I shall pass them on to my readers, no matter what opinion they may form of him who has written them.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

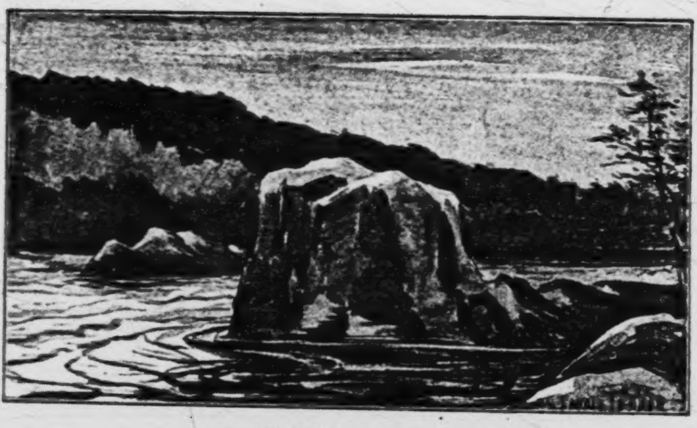
070 ternal will. Kutambets is picturesquely situated in a large gully formed by a break in the red-tinted cliffs. From Kutambets to Moroi the track is slightly better, and from this to Ishikari it is quite easy. The latter river, a very large one, has to be crossed by a ferry, as the habitations are on the south banks of the stream.

291
●142



ISHIKARI KRAFTU AINU.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



133

THE KAMUIKOTAN RAPIDS.

CHAPTER XVII.

The Ishikari River.

On the north side of the mouth of the Ishikari River is an 361
Ainu village called Raishats. Its inhabitants are not natives 167
of this island, but were imported by the Japanese Government from Sakhalin when it was exchanged with Russia for the Kuriles.

At the entrance of the river, and close to this village, another 000
wreck — of the "Kamida Maru" — a schooner, ended the mournful list of disasters on this inhospitable coast.

The Ainu of Raishats are different in some ways from the 142 ●
Yezo Ainu proper. They call themselves Kraftu Ainu, 184
"Kraftu"[1] being the Ainu name for Sakhalin. Their skin is of a lighter colour; but the principal difference is in their eyes and eyebrows. The Kraftu Ainu have eyes of the Mongolian type, though larger, while the Yezo Ainu have not; and their eyebrows have a very pronounced curve near the nose.
Most of the women seemed to suffer from consumption, and [164]
the men also did not seem as strong as the other Ainu. The 304
women tattoo on their lips a small square pattern instead of the long moustache, and most of them have now adopted 291
Japanese *kimonos*, or else wear gowns similar to those of 177

---

[1] Sometimes also pronounced *Krafto*.

[p. 179]

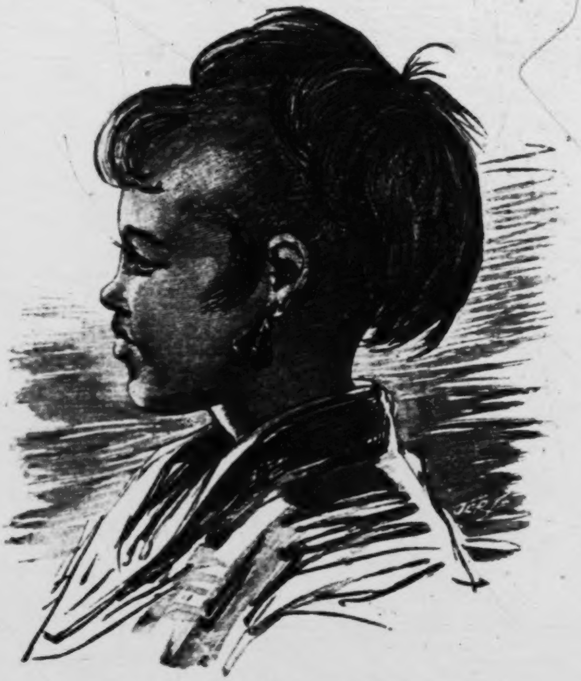
4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

000

of picturesque waterfalls over the high cliffs down on to the beach. As the beach was narrow, this meant each time a cold shower-bath, which, however, did not much matter, for I was already drenched by the rain, and I had no very "swell" garments to spoil, as my readers know.

Shitzo is an old-looking place, but there is nothing attractive about it. It is in a small bay sheltered by Cape Benke, but its anchorage is only fit for junks or very small skiffs. It is much exposed to northerly and easterly winds. The coast from Shitzo to the Cape is lined with rocky bluffs and cliffs of conglomerate and volcanic formation, with bare hills inland.

142
301
302
291



AINU HALF-CASTE CHILD OF VOLCANO BAY.

There are many reefs stretching out, both along the coast and off the Cape; but in many places channels are cut in them, to all appearance produced by some remote volcanic action.

CHAPTER XXII.

Ainu Heads, and their Physiognomy.

THE faces of the Ainu are far from ugly, and their heads are 142
singularly picturesque, though of course there are the finer types as there are the meaner; by which we come to gradation and comparison. The general idea that all Ainu are hideous has arisen from the accounts of the few who have travelled in the more civilised parts of Yezo, and have seen and studied only a limited number of half-breeds and actual Japanese, mistaking them for Ainu. In one of the last publications on the Ainu, photographs of Japanese and half-breeds are given as typical specimens of the Ainu race; and one or two real Ainu are given as phenomena and exceptions. That the Ainu are disgustingly filthy is undoubted; that in many ways they are monkey-like is certain; but also that on a close examination 142
many are not devoid of good features is undeniable. As regards looks, it is a great mistake to compare savages with 114
ourselves, and to judge of them from our own standpoint. This is no more fair than to compare a thoroughbred fox-terrier with a thoroughbred poodle-dog, to the disadvantage of the one or the other. Passing off half-breeds as pure types of course makes things ten times worse, and complicates matters for those who care for accuracy, and are interested in anthropological researches.

Ainu physiognomy is an interesting study. When seen full- 142
face the forehead is narrow, and sharply sloped backward. The cheek-bones are prominent, and the nose is hooked, slightly flattened, and broad, with wide, strong nostrils. The mouth is generally large, with thick, firm lips, and the underlip well

142 developed. The space from the nose to the mouth is extremely long, while the chin, which is rather round, is comparatively short and not very prominent. Thus the face has the shape of a short oval. The profile is concave and the mouth and eyebrows are prominent, though of course the nose projects more than the lips, yet without being too markedly projecting. The chin and forehead recede, as has been said, and in the supraorbital region the central boss is extremely well marked; also the brow ridges, which, however, are slightly less conspicuous than the central boss. The ears are usually large, flat, and simply-developed, with long lobes; but unfor- [301] tunately, owing to the heavy weight of their enormous earrings this part of their ears is generally much deformed. Sometimes I have seen children with a hole in their lobes [304] large enough for me to pass my finger through; with others, where the skin was not so elastic, the lobes were torn right through and the two sides hung down. In older people one does not see this so much, as their long hair entirely covers their ears. The average length of a man's ear is two and three-quarter inches; of a woman's, two and a half inches.

144 People have classified the Ainu as Mongolians, notwithstanding that they possess no characteristics whatsoever of the Mongolian races.

144 The colour of their skin is light reddish-brown, and not yellow and sallow, like that of Mongolians; they are very 145 hairy, and the Mongolians are smooth-skinned; the features of the one race are diametrically opposed to those of the other; the mouth is strong and firm in the Ainu and weak in the Mongolian; and the Ainu eyes, the strongest characteristic of Mongolian races, do not slant upwards, nor are they long and almond-shaped, as with the Chinese or the Japanese, but with their long axes are in one horizontal plane, as in most Europeans. Indeed, the Ainu have a much greater resemblance to the northmen of Europe in their prehistoric stage than to any modern races, and least of all to the Mongolians.

142 But let us examine the eye more carefully. The iris is light brown, sometimes tending towards dark grey. One seldom sees black or very dark brown eyes save in half-breeds; and they are deeply set, as with Europeans. The

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

eyelids are no thicker than those of Caucasian races, though they droop, as is common among people exposed to the full glare of the sun. The broad ridges being very heavy and prominent, cover part of the upper eyelid over the outer angle of the opening. The eyelashes are extremely long, and the eyebrows are shaggy and bushy. The eyes are full of animal-like expression and emotional warmth, a thing very rare with their neighbours the Japanese or Chinese. The long eyelashes shading the large eyes and rendering them soft, together with their pathetic and slow way of talking, make men and women singularly interesting. Like most animals, the Ainu can "speak" with their eyes. 142

The hair in Ainu adults is for the most part black, wavy, and easily breaking into large curls. Among children, however, one sees brown shades, which darken with years, until the hair turns quite black. Along the north-east coast of Yezo I came across several Ainu adults who had reddish hair and beard; and in the Kurile Islands, at Shikotan, several of the children had light auburn hair hanging in large loose curls and rather flaxy in texture, while the hair of adults was even darker than that of the Yezo Ainu.

The hair, which is coarse and strong, is uniformly and thickly planted over the whole scalp, and reaches well down over the forehead, where, as my readers will remember, a space is cut out or shaved off. It grows long in men as in women, but when it exceeds ten or twelve inches it is generally trimmed in the shape of a half-circle at the back of the head, and is cut off level with the shoulders at the sides. The men have a luxuriant beard, whiskers, and moustache, which grow to a great length. The hair of the beard often begins directly under the eyes, and covers all the lower part of the face. Many of the natives also have a few short coarse hairs on the nose (especially noticeable in natives of the north-east coast of Yezo). The beard, whiskers, and moustache begin to grow in the Ainu when they are fairly young. A man at about twenty can grow a good beard, and at thirty his beard is very long. Ainu women, whom nature has not provided with such a luxuriant growth of hair on the lower part of the face, make up for it by having a long moustache tattooed on the upper and lower lip, which in their idea makes them look "very manly" (see TATTOOS).

142
302

142
[304]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

142 "very manly" (*see* Tattoos). Baldness is not common among thoroughbred Ainu, even at a very old age, when, however, they generally turn grey and then white, which gives a patriarchal appearance to the hairy people.

152 The Ainu face seldom undergoes the marked changes common to civilised nations, as they are not subject to large emotions; but different expressions are as easily discernible by anyone who really knows and has studied the natives, as the different expressions in the eyes of animals by one who is familiar with them. When the Ainu is pleased he seldom wrinkles his face and draws back his mouth at the corners, as we do, but he shows it by a peculiar sparkle in the eyes and by an almost imperceptible wrinkle in his eyelids, which contract and diminish the opening. The corners of the mouth turn slightly upwards. The smile is an accentuation of this expression, with the additional lowering of the eyebrows, especially in the middle near the nose, causing the forehead to wrinkle.

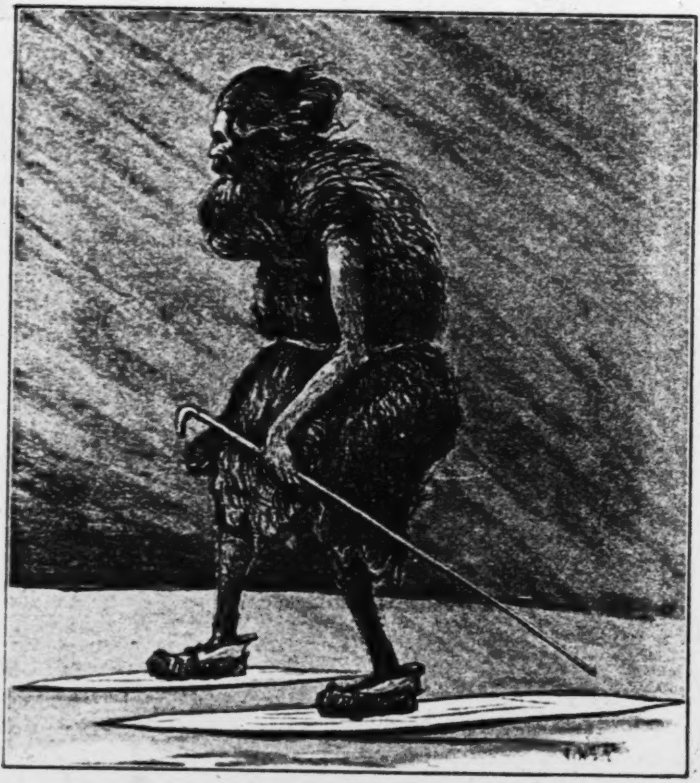
Laughter Ainu know not. During my long stay among them I never once saw a *real* Ainu laugh heartily, for the hero of the dab of blue paint laughed less than he roared with pleasure; and I do not remember even direct crosses doing so; hence travellers have reported the Ainu to be "dull," "sad," "expressionless."

Certainly, the first thing that strikes one on coming in contact with them is, how depressed they look, and how, even in their work, their games, their festivals, sadness is greater than joy. In fact, the Ainu, with their sentimental nature, enjoy sadness.

Astonishment and surprise are expressed by a perplexed look in the wide-opened eyes, by raising the eyebrows, and by the contraction of the mouth. The hands are not raised nor directed towards the object or person causing astonishment; but if the arms be hanging down, the fingers are widely separated. With the Ainu sorrowful emotions are more marked than the more pleasing, the more joyous. Thus, when in low spirits the head is bent forwards, the eyes are staring and drooping, and the mouth is drawn downwards. In greater grief howling is added to these signs. Ainu men occasionally indulge in quiet tears without sobbing, but

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

291
481
142



AINU MAN WALKING WITH SNOW-SHOES.

CHAPTER XXIII.

Movements and Attitudes.

147 THE Ainu people may be called physically strong, but yet they are not to be compared to the Caucasian races. They are fairly good walkers, capable mountaineers, and deft marksmen, but they do not excel in any of these exercises, either by speed and endurance in the former two, or by special accuracy and long-range in the latter.

462 In the Ainu country most of the hard work is done by the
147 women, who thus surpass the men in both endurance and
000 muscular strength. Ainu men are indolent, save under excite-

[p. 236]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

thus causing a flow of saliva, which to a certain extent quenches 261
their thirst. However, the reason given by the Ainu is not this. According to them, certain stones and some kinds of grass contain a great amount of water.

More interesting to me than their physical characteristics 483
were their movements and attitudes, which I was able to study and note correctly without their observation. For instance when Ainu try to move some heavy object they pull it towards them. Thus, when they drag their "dug-outs" and canoes on shore, and again when they launch them, they never push from them, but always pull towards them. If an Ainu has to break a stick planted in the ground he does it by pulling it; whereas a Japanese will push it. Again, in pulling a rope the Ainu pull; the Japanese push by placing the rope over one shoulder and walking in the direction wanted. In a crowd where a Japanese would push his way through by extending his arms and thus separating people, the Ainu seizes a man on each side, pulling one to the right and the other to the left till space for him to pass is made.

As muscles are only strengthened by exercise, it is not 481
astonishing that we never find well-developed arms among the 857
hairy people, who so seldom make vigorous use of them. 142 ●
Children are as fond of climbing trees as the average English boy; and sometimes this is done in our way, by putting the legs and arms round the trunk and gradually "swarming" up; but with trees of a small diameter the ways of monkeys are adopted. The arms are stretched, and one hand is placed on each side of the tree. Both feet are then pushed against the trunk, keeping the leg slightly bent, but stiff. One hand goes rapidly over the other, one foot above the other, and so on; and the more rapid the movement the easier the climb, if care be taken to plant the feet firmly so as not to slip. Ainu boys are dexterous at this; but I have never seen full-grown men attempt it, though I am sure they could if they chose. Elderly people are very sedate in Ainuland, and violent movements are generally avoided.

Where the Ainu are indeed great is at making grimaces. 201
The Ainu resemble monkeys in many ways, but in this special accomplishment they beat monkeys hollow. It would take volumes to describe all the different grimaces which I saw them

154 most was the unconscious ease with which they stood, sat, and slept, no matter in what circumstances.

It may be well to repeat here that the Ainu are not burdened, as we are, with articles of furniture and a code of manners which so greatly modify our attitudes and make us conscious of all we do. Moreover, we wear crippling boots and nonsensical garments, which, besides not being ornamental, more or less alter and deform different parts of our body, considerably restrict certain attitudes, and greatly stiffen some of our limbs; as, for example, the exaggerated smallness of waist in women.

144 It is remarkable what a close resemblance the hairy people bear to the prehistoric man as constructed by *savants* out of skulls and skeletons—a resemblance found, I believe, in no other race of savages.

516 Take an Ainu standing at ease; he carries his head straight,
142 but without stretching his neck, so that if a horizontal line were passed through the *meatus auditorius* it would cut the face directly under the eyes. If another line were drawn perpendicular to the horizontal, we should find that the front of the face is not on the same plane with the forehead, but projects considerably beyond in its lower part. In thoroughbred Ainu the head is well posed on the cervical vertebræ, and seldom shows an inclination from back to front, from right to left, or *vice versâ;* but in half-castes an inclination forward, and also slightly from the left to the right, is a marked characteristic.

The body when standing still is a trifle inclined forward, but when walking the inclination is greatly increased.

The body is well balanced, and this inclination is partly due to the head being abnormally large for the body; also to the habit of keeping the knees slightly bent either when standing still or when in motion.

982 The women, through carrying heavy weights on the head, are straighter than men when standing as well as when walking without a burden. Their spinal column describes a gentle curve inwards, while with men it has a slight tendency outwards. When an Ainu is standing at rest his arms hang by his side, the palms of the hands are turned inwards with a small inclination towards the front. But a pose which is

even more characteristic than this is when both hands are 516
placed in front, the fingers of the right hand overlapping those 142
of the left. When sitting this is their invariable attitude, but
in walking the arms hang by the side, and no swing is given
to them to help the motion. In running, the arms are bent, 481
and sometimes the hands are kept half opened about the level
of the shoulders.

The Ainu legs, notwithstanding their greater muscular 142
power than that of the arms, are neither stout nor well-developed—but they are wiry. The hips are narrow, and the legs are slightly curved.

The gait is energetic but not fast, each step being flat, with 481
the foot firmly planted on the ground. When in motion the
feet are perfectly straight, and move parallel to each other, and at each step the heel and toes touch the ground at the same time—an undeniable proof that the body is well balanced when they walk.

The Ainu walk mostly unshod, and the average length of
the step in men is twenty-six inches (from heel of left to tip
of right foot), and in women about twenty inches. The
average number of steps to the minute is ninety-two in men
and ninety-eight in women. Where the Ainu is seen at his 481
best is when he is riding bareback. He sits so firmly that 492
animal and rider seem to be only one body. The knees are
slightly bent, and the legs and feet hang so that the toes are a
great deal lower than the heels, and are also turned in. No
voluntary muscular contraction is affected on the muscles of
the legs; for if the knees are bent this is because of the shape
of the horse's body, and if the rider "sticks" on his steed it is
merely by the counterbalance of the dead weight of his two
legs. The body of the rider is quite erect when riding gently,
but on increasing speed the body is thrown backwards, the legs
remaining in the same position. The single rein is held in the
right hand resting on the horse's mane, and the left arm
habitually hangs or rests on the rider's leg. When feeding in 516
his hut, the Ainu sits cross-legged, but in places where he can 264
lean against something, or out in the open, he squats, bearing
his weight on both feet, but with the legs bent to such an
extent that his head is on a level with his knees. Often his
arms are rested on the knees themselves, and food is passed

Red hair, or hair with red shades in it, is common among
● 142 the Ainu of the north-east coast of Yezo, and also among the
184 Kurilsky Ainu of Shikotan, where nearly all the children have light hair. It darkens considerably as they grow older, as many of the men said they had light hair when young, which turned dark with age. Members of certain communities have inherited the love of bear-hunting; others the love of fishing; some tribes have a musical aptitude, and a certain artistic talent for rough ornamentations on wood; others have developed their inherited power of sustaining hunger and thirst.
203 The only characteristic which all the different tribes have inherited, without exception, is love for intoxicating drinks; and this love is not only inherited by thoroughbred Ainu, but also by half-castes.

582 Mixed marriages between Japanese and Ainu are frequent,
144 but the progeny are unfortunate beings, of whom a large percentage die when very young: those who live are generally
142 malformed, ill-natured, and often idiotic.
152 Their sight and
151 hearing are not so acute as with the pure Ainu, and crosses are said to be sterile, with very few exceptions. If children of second crosses are born they seldom live to be more than five years old.

Half-breeds are invariably from a Japanese man with an Ainu woman, but occasionally an Ainu man marries or cohabits with a half-caste woman. I have never seen a pure-blood Ainu man marry a pure-blood Japanese woman. The majority of half-breeds are males: I should think two-thirds males and one-third females. The half-caste women are physically finer than the men, but they are said to be very generally, if not uniformly, sterile.

14 The products of the first cross greatly resemble in general look the Ainu parent, without being quite as hairy, though still very hairy; but a strange peculiarity is, that they get bald while quite young. One can easily detect them by their eyes, which are frequently like those of the Japanese, by the wide flat forehead, and by the pose of the head, which inclines forward. They generally walk with their toes turned in, instead of keeping their feet perfectly straight, like the pure Ainu.
563 The moral and intellectual position of these half-breeds is a pitiful one. They are rejected by both the Ainu and Japanese, and are held inferior to both alike.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

A high moral standard, whether got from philosophic 177
breadth or Christian virtues, does not suit a despised barbarian race like the Ainu. Nothing could or does kill them quicker than civilisation. Experiments have been tried to civilise certain Ainu: they were made to wash, bathe, and live in comfortable, clean quarters: they were instructed and got good food; but after a few months they had to be sent back to their native place and ways, for civilisation only killed them.

The half-castes have none of the good qualities of either 563
race. They are neither as brave as the Ainu nor courteous 144
and light-hearted like the Japanese. The following remarks, which I take direct from my diary, were written by me between Shimokebo and Tomakomai, on the south-west coast of Yezo, where many half-breeds are found along the seashore, and I shall pass them on untouched to my readers.

"The Ainu along this coast were decidedly ugly. Many half- 563
breeds are also found along this coast. These half-breeds 142
invariably grow bald in early life, whereas the Ainu do not. The hair on their back, arms, and legs is not so long or so thick as with the pure Ainu. Their teeth are neither so strong nor so sound. As is usually the case when a mixture of two or more races takes place, the lower and upper jaws not being of the right proportion, it follows as a matter of course that unusual pressure and friction injure and wear out the enamel of the teeth, thus causing premature decay. The Americans and Australians are good examples of this premature decay caused by the disproportion of the upper and lower jaws. Also, teeth which do not fit well together sometimes grow so long as to be a nuisance to the person who owns them. I found that these half-breeds have all the bad qualities of both the Ainu
and the Japanese, and have not retained any of the good ones. 563
They are ill-tempered, lazy, and vindictive. It is well to [157]
mention that, on the Japanese side, they have come mostly from the criminals exported by the Japanese Government, which fact partly explains why they are so evil-minded and untrustworthy. Instead of falling into the more civilised ways of the Japanese, these half-breeds prefer the wild life of their Ainu ancestors; and if anything they are wilder than the Ainu
themselves. Insanity is very common among half-breeds. [158]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

563 142 732 The head is in most instances of an abnormal size; the frontal bone is generally more sloping than with the thoroughbred Ainu; and though the skull be wide from one temple to the other, it is not spacious enough from the frontal bone to the back of the head. They have heads so shaped that the animal propensities are in excess of the moral and mental faculties. In thoroughbred Ainu I found the bumps of amativeness, philoprogenitiveness, and tune very well developed. In the half-breeds these bumps hardly show at all, and in some cases the back of the head—where the two first bumps are found—is almost flat.

563 164 "Ainu half-breeds never live to be very old. They are often affected with rheumatism—*kaki*, a disease peculiar to the Far East—leprosy, and consumption, and they suffer from these diseases much more than do the pure Ainu. I found leprosy quite common among half-breeds—while I have seen but few Ainu affected with it. In most instances, though, leprosy had only attained its first stages—contraction of fingers and subsequent dropping off of the three phalanges, ears, and nose; but this may be explained by the fact that the sufferers in general succumb before the disease attains its more serious character, when the whole body is visibly affected by it."

153 Precise laws as to the degree of quickness of perception, power of reasoning, and learning of the Ainu race cannot be given, for, as I have mentioned before, almost each individual would require a special rule for himself. My readers may have noticed that, while some Ainu were but little above monkeys, others were sharp, and gave answers very much to the point. This may apparently be regarded as a contradiction on my part by people who have neither lived with savages, nor studied the temperament of beasts. But it is not a contradiction. There are in this world clever monkeys and stupid monkeys: some can never be made to learn any tricks; others will learn them in no time. Intelligence is instinctive, and not acquired, though of course it can be greatly developed with education; thus, the Ainu are instinctively intelligent, but I wish my readers clearly to understand that their intelligence does not go much further than that of an intelligent monkey, though of course the Ainu have the advantage over beasts of being able to talk, and therefore, to a limited

Piratori, on those of the north-east and west coasts, and the 121 Ishikari River, as well as on half-castes of different districts, have been taken into consideration.

Owing to the lack of a clinical thermometer and other 197 instruments, I, unfortunately, was not able to ascertain the 128 normal temperature of the body; nor could I get any very accurate observations as to the frequency of the pulse-beat, owing to the miserable condition of my watch and the difficult task of getting natives to sit perfectly still while their pulse was felt. A superstitious fear, too, that some evil would befall them accelerated the pulsations, and they invariably moved away rubbing the spot I had touched on their wrist. Though I could not count the exact number of pulsations to 197 a minute, the movement of the pulse was as a rule slow and rather weak. Respirations were fourteen to seventeen to a minute in men, and about sixteen to twenty in women, and the respiratory movements were similar in both sexes, viz., costal breathing was predominant. In half-castes I have sometimes noticed abdominal breathing.

The Ainu not only bear cold well, but prefer it to heat, though, indeed, their country is never very hot. The sun's rays have no fascination for them, as with so many other races; and I have seldom seen Ainu basking in the sun for purely physical pleasure, although they go about with uncovered heads, and do not seem to suffer any ill effects from the practice. The Ainu of Piratori wear Japanese hats of wicker- [391] work; and others, especially women, tie round their head a [197] Japanese towel—a fashion, as we have seen, also adopted from the Japanese. With this head-dress the crown of the head is left uncovered.

The Ainu are not massively formed, but they are sturdy, [142] ● and, as we have seen, can bear almost any amount of privation as regards food and drink. Sleep is necessary to them, and they require a great deal to be in anything like good condition. The sleeping hours are generally from an hour or so [513] after sunset to sunrise; but during the day they are often drowsy, and turn in to have a siesta after food and exercise. In men the voice is soft and deep; shriller but still gentle in women. The Ainu seldom perspire, partly because the pores of their skin are blocked with dirt; partly because their long rags nearly all the year round, while in summer the men go about either entirely naked, or very lightly clad. 147 [291]

On the north-east coast of Yezo and in Shikotan (Kurile Islands) I saw some Ainu who, contrary to the rule, had red hair, and their animal odour was terribly offensive. [142] ● The Ainu do not use any unguents like palm-oil, cocoanut-oil, or the like, by which the unpleasantness of certain African tribes and Eastern peoples is to be accounted for. What they have is natural and national, and due to their food, habits, and race alone.

The Ainu have no partiality or dislike for any particular 151 scents, and their sense of smell shows itself mainly in their power of tracking game or animals, as was said before. The same might be said of the sense of "touch," which they seldom apply practically, notwithstanding their sensitiveness in certain parts of the body, especially under the arm-pits and on each side of the spinal column and the back of the head—just those parts which in most animals are the most sensitive; but they have no developed sense of touch in their finger-tips, as with civilised nations.

Most Ainu find it difficult to declare which is the heavier of two not very unequal weights. Differences in the temperature of two bodies, and in the smoothness or texture of two surfaces, are also extremely difficult for them to define, while it is easy for them to judge of weights and texture by eyesight. The palms of the hands, which are so sensitive with us, owing to the papillæ being more thickly studded there than in other parts of the body, are less intelligently sensitive with the Ainu. When they touch cold or hot objects they feel pain, but not difference of temperature, as when with us a wound is touched it makes little difference whether it is by something hot or cold, it is simply pain, and not discrimination. Their lips, as well as the tip of the tongue, are slightly more sensitive; the lower lip more so than the upper. I was never able to determine the relative sensibility of the sensitive parts of the Ainu body, as my experiments either caused anger and impatience, or hilarity and mockery. If the first, the observations 125 had to be stopped before they were well begun; if the second, beyond the general results which I have quoted, the answers were mere guesswork on their part, and therefore as life itself depends mostly on their accuracy and acuteness. 151 The Ainu possess good sight. Inflammation of the eyes is very common among their children, owing to their filthy condition [164]; but it seldom affects their permanent sight; very few Ainu suffer either from myopy or cataract, or other eye affections such as are frequent among civilised and more studious nations. In very warm climates, where the sun is powerful 142 and the light strong, the eyes are generally shielded by specially long and thick eyelashes and eyebrows, which last prevent the sweat from running down the forehead into the orbit; but, strange to say, the Ainu, who are a northern race, and have always lived in cold climates, have eyelashes even longer and thicker than any race of people in tropical climates. [191] The iris is of a somewhat greyish tint, sometimes traversed with brown shades. The white of the eye is less pearly than with Caucasian races, and the eyes, shaded as they are by long eyelashes and heavy eyelids, seem to possess all the qualities necessary for abnormally long vision. And this we find to be 151 the case, for the Ainu can distinguish objects a long way off, but they are dense as to minutiæ. In other words, the eye of an Ainu is ready to receive an impression, but very slow in transmitting to the brain the impression received.

As we have seen, they cannot reproduce the "human form divine," or any faithful representation of anything animate or inanimate which they have seen. They see *en gros;* thus, should an Ainu's attention be drawn to some very distant object rapidly moving on the shore, he will at once say that it is a horse, because he knows that the chances are it is a horse, but he will be unable to describe its colour, and whether cantering or galloping, saddled or unsaddled, by a single glance at the horse, unless his attention is called to each particular detail, when he will answer each question correctly enough. The Ainu vision is then strong, but the brain is not quick in response. Testing their sight by "test dots," as used in the British Army, was not a success, greatly owing to their inability to count and the inaccuracy of their answers.

The most fully-developed sense in the hairy people is, in my opinion, that of hearing. Distant sounds are clearly recognised and specified, and they are also aware that by placing one ear near the ground, far-off sounds of horse's hoofs and the

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

LENGTH OF EARS.

141

MEN.	inches.		WOMEN.	inches.	
1.	3	Med. $2\frac{33}{40}$	1.	$2\frac{3}{8}$	Med. $2\frac{23}{40}$.
2.	$3\frac{1}{4}$		2.	$2\frac{3}{8}$	
3.	$2\frac{3}{4}$		3.	$2\frac{3}{4}$	
4.	$2\frac{1}{2}$		4.	$2\frac{7}{8}$	
5.	$2\frac{5}{8}$		5.	$2\frac{1}{2}$	

LENGTH OF FINGERS.

MEN.	inches.		WOMEN.	inches.	
1.	$3\frac{1}{8}$	Med. $3\frac{9}{40}$.	1.	3	Med. $2\frac{39}{40}$.
2.	$3\frac{3}{8}$		2.	3	
3.	3		3.	3	
4.	$3\frac{5}{8}$		4.	$2\frac{7}{8}$	
5.	3		5.	3	

●142 (*a*) Colour of skin (in parts not exposed to air)—light reddish slightly tending towards brown, but almost as light as with Europeans.

(*b*) Colour of hair—black, dark-brown, reddish-black, red.

(*c*) Colour of eyes—light-brown tending towards dark-grey.

(*d*) Character of hair—wavy.

(*e*) Amount of hair—abundant on face and all over the body in males more so than in females.

MEASUREMENTS OF SHIKOTAN AINU.

The skin and eyes are the same colour as with the Yezo Ainu. The hair is black, dark-red, or dark-brown. Black is the prevalent colour. Children often have fair hair, which grows darker as they grow older. The hair is abundant over body and face, and it is wavy.

141 The face possesses the identical characteristics of the Yezo Ainu.
Medium height: 61 inches to $62\frac{3}{4}$ inches.
Round waist: $32\frac{7}{8}$ inches.
Chest: Empty, $35\frac{7}{8}$ inches; inflated, $37\frac{5}{8}$ inches.
Humerus: $11\frac{7}{8}$ inches.
Ulna: $8\frac{11}{16}$ inches.
Hand: $6\frac{3}{4}$ inches.
Foot: $9\frac{1}{2}$ inches.

INTRODUCTION

by Hitoshi Watanabe

THE AINU are the aboriginal people of Hokkaido, 101
southern Sakhalin, and the Kurile Islands. They have 161
been noted for their hirsute bodies, wavy hair and long
heads. In 1939 the Ainu population of Hokkaido was estimated at 142
160,000, and there had probably been little change since 1854. There were possibly another 10,000 scattered in the other islands.

Hokkaido is an island of about 30,000 square miles, situated 131
north of the main Japanese island of Honshu, between 41° 30′ N. and 45° 30′ N. and 140–145° E. The northern end of Hokkaido is about twenty nautical miles away from Sakhalin, and to the north-
east the Kurile Islands stretch away towards Kamchatka. The 132
climate of Hokkaido is sub-arctic; yearly mean temperature varies between 5·2° C. and 7·6° C., with a long snow season from
November to May. The island is well wooded with fir, spruce, 137
birch, oak and elm. Most of the rivers rise in a range of mountains 133
which runs through the centre of the island from north to south.
Grizzly bear and deer are found in the mountains, and salmon run 136
in most rivers from May till October. In the past the Ainu lived 22
mainly by hunting and fishing, and also collected wild plants and berries.

Contact between the Ainu and the Japanese is of long standing 648
and has taken different forms. Before 1599 contact must have been limited. In 1599 Japanese who had established their headquarters in the south-western end (Matsumae) of Hokkaido were recognized as the Japanese Matsumae clan by the Tokugawa Shogunate. They were given rights of ownership in this and the adjacent area as the clan territory (Matsumae-chi). Settlement of Ainu in the area was

114
292
177
302
●142

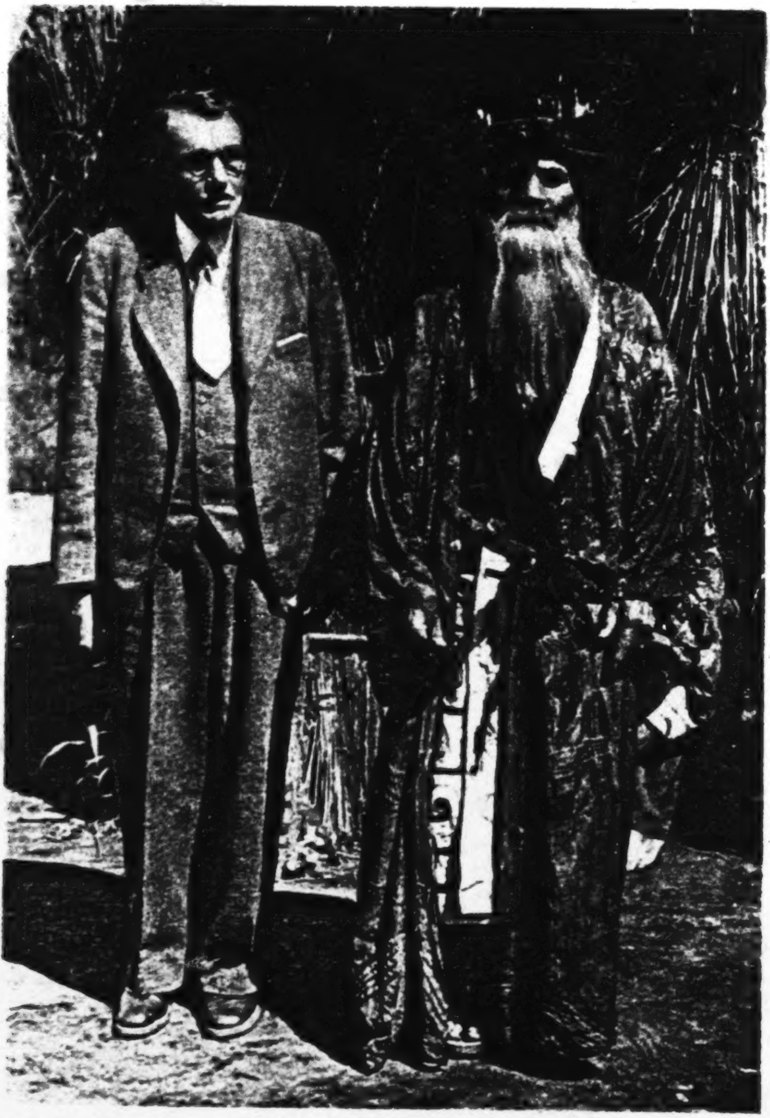


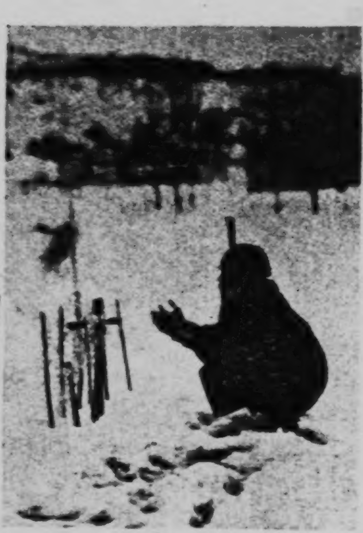
PLATE I. The author with an elder wearing Japanese ceremonial robe given for services rendered early in this century.

[p. 30, (A)]

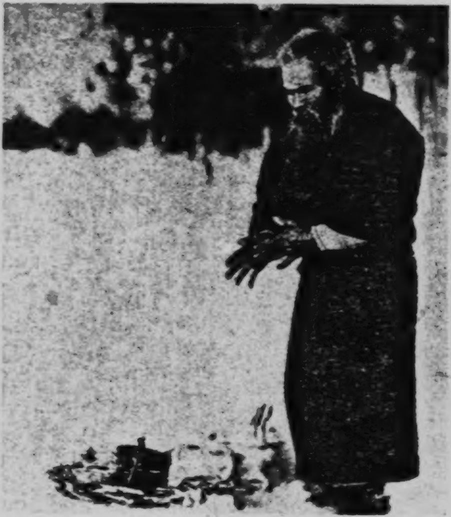
776
796
782

[516]

[291]
[302]
● [142]

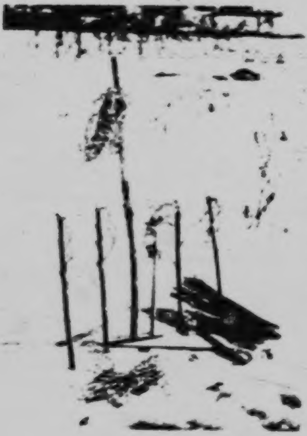


1.

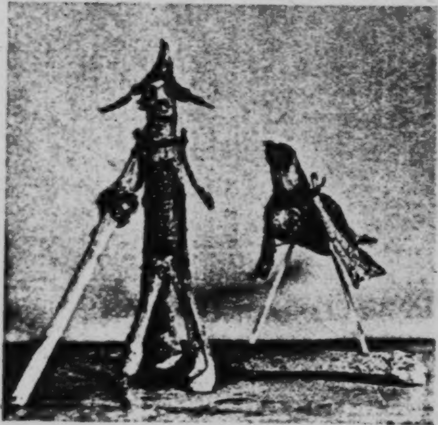


2.

[532]



3.



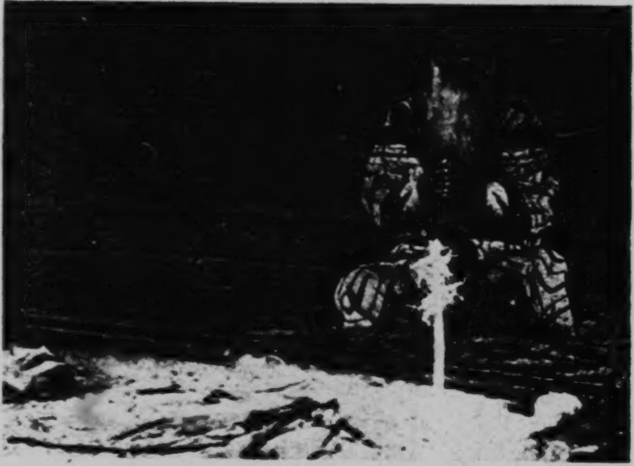
4.

Fig. 1. Uesanash giving ritual dismissal to Imosh Kamui.
Fig. 2. Rennuikesh Ekashi giving ritual dismissal to Penup Kamui.
Fig. 3. Imosh Kamui dismantled at the *nusa* erected for him with the *inau* appropriate to the highest *kamui*.
Fig. 4. Penup Kamui.

PLATE VIII. DANGEROUS KAMUI.

[p. 30, (H)]

531
302
●142
292
782
755
516
[352]



[133]

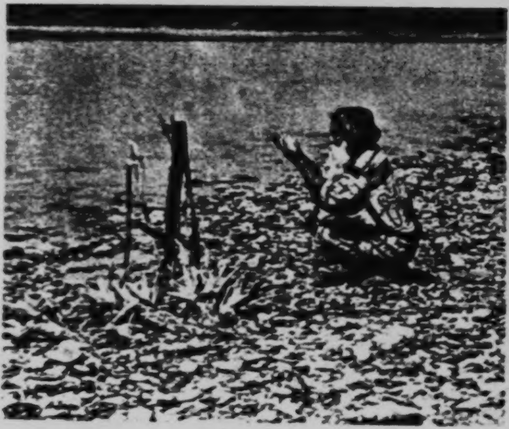


Fig. 1. The *ekashi* makes a preliminary prayer to Kamui Fuchi.
Fig. 2. At the river bank, the *ekashi* calls on the good *kamui* of the home to fight against the evil *kamui*.
Fig. 3. The *ekashi* invoking Mintushi Kamui (a water spirit).

PLATE XVII. EXORCISM RITES.

[p. 78, (A)]

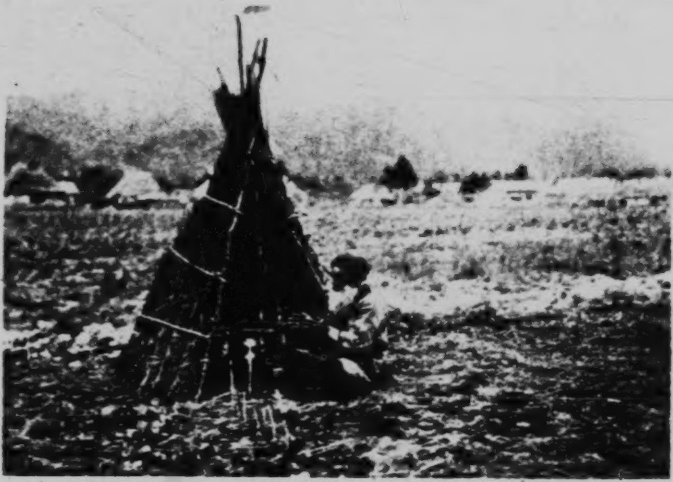


Fig. 1. *Ekashi* prays to Mintara-koro Kamui before exorcism rites.

778
782
755
516
[346]

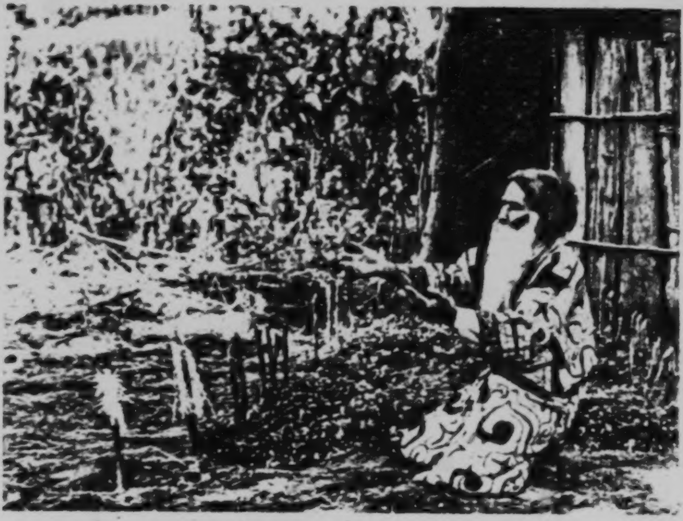


Fig. 2. *Ekashi* invokes Ru-koro Kamui (*kamui* of the privy) before exorcism rites.

[142]
[302]
[292]
[531]

PLATE XIX. EXORCISM RITES.

[p 78 (C)]

142 ●
291
531
352
516
764
576

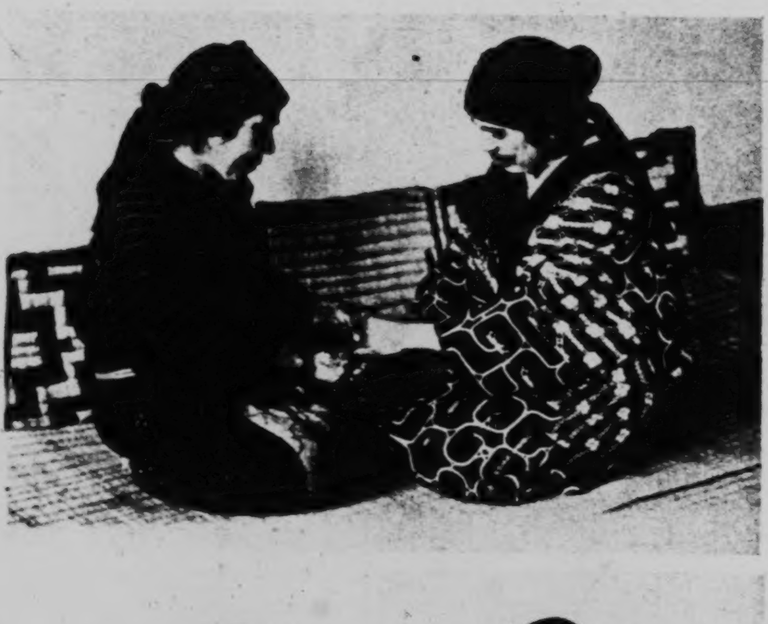


Fig. 1. First action. Fig. 2. Last action.

PLATE XXV. WOMEN DOING *UMUSA* (MUTUAL CONDOLENCE).

[p. 78, (I)]

342
535
291
531

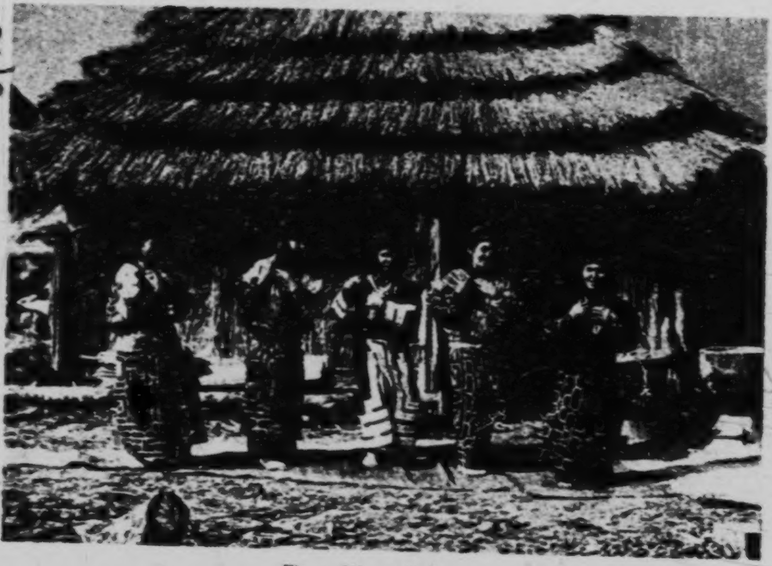


Fig. 1. Women's dance.

142
291
531
535

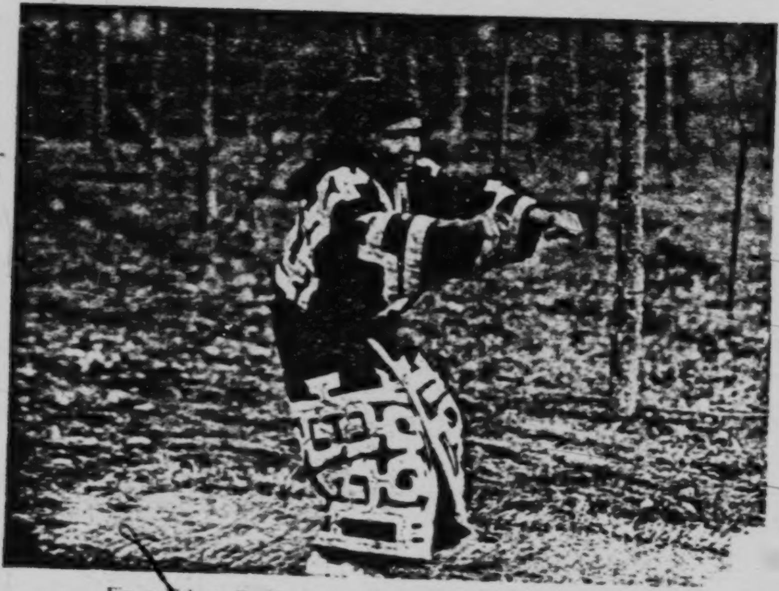
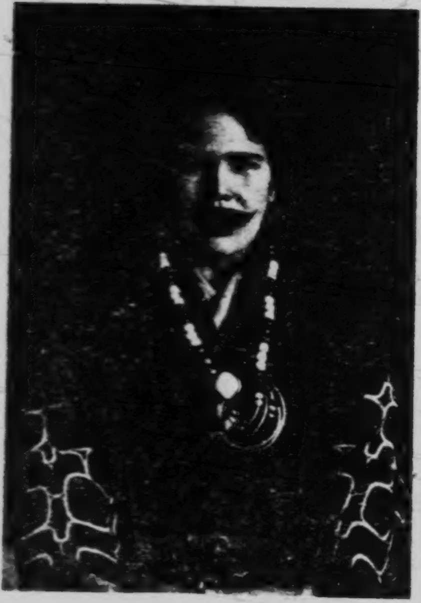


Fig. 2. Tekatte Fuchi, a woman 84 years old, doing the frog dance.

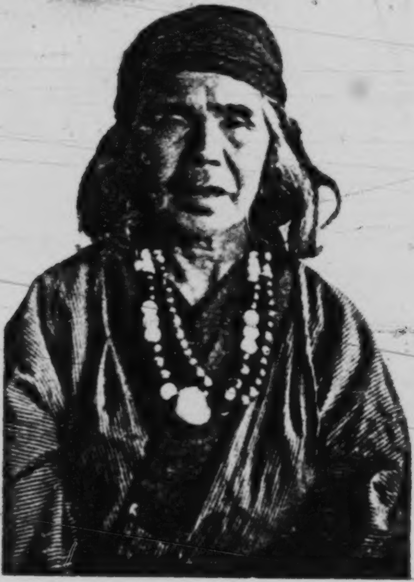
PLATE XXVI. WOMEN DANCING.

[p. 78, (J)]



142 ●
301
304
291
115
531

Fig. 1. A woman whom Munro treated for stomach trouble and who gave him his first information about the *kut*.



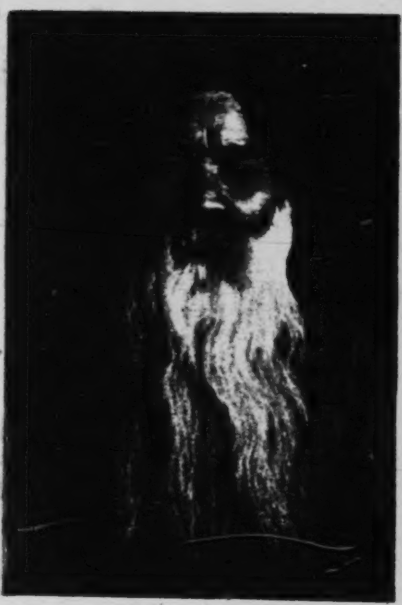
142
291
301
115

Fig. 2. Wife of Tumashiumi, an informant on the *kut* and an authority on dancing.

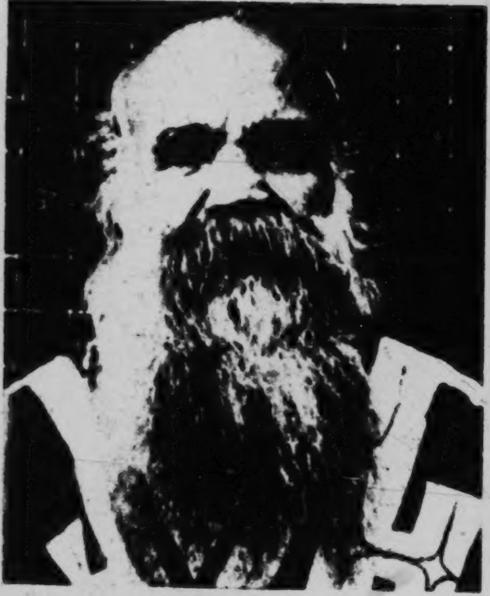
PLATE XXVII. AINU WOMEN.

[p 78, (K)]

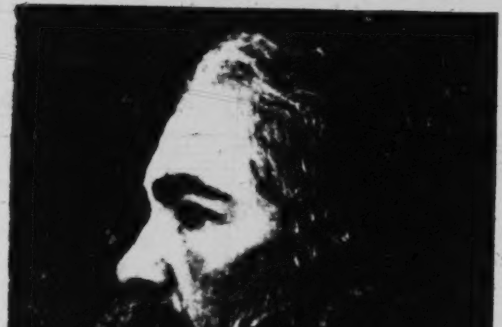
142
302
115



1.



2.

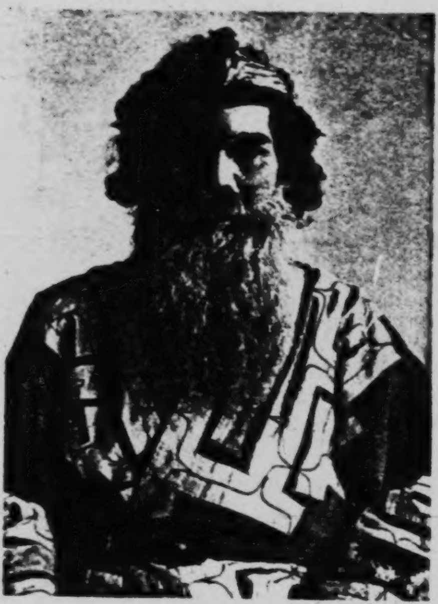


3.

Fig. 1. Isonash, an informant. Fig. 2. Kotan Pira, an informant about 78 years old.
Fig. 3. Shirambe, another informant, aged 74.

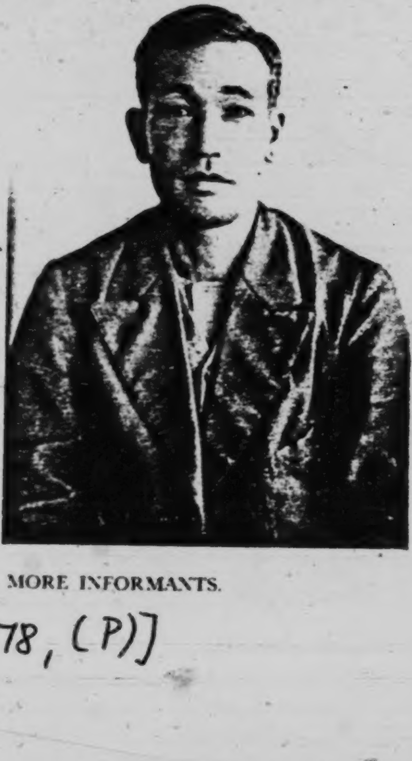
PLATE XXXI. SOME OF MY INFORMANTS.

[p. 78, (0)]



292
291
302
142 ●
531
115

Fig. 1. Tumashnuri Ekashi, a teacher who spent nearly half his life in Sakhalin.



142
302
291
115

Fig. 2. Jensuke, my young Ainu assistant.

PLATE XXXII. MORE INFORMANTS.

[p. 78, (P)]

/762/

General Treatment of Women. —

844 Among the rest of the inhabitants of Sakhalin Island births [742] are handled quite differently. These people are the hairy Ainu who in appearance much resemble the Russian peasants. They do not have many of the discomforts that burden the women in childbirth and of which we will say more below. This fact cannot be ascribed to their longer and closer contact with the more civilized Japanese, for other crude customs, which have been preserved to an equal extent among the Ainu and the Gilyak, 844 562 have not changed correspondingly. The cause, rather, of the greater care which is accorded here to the woman in childbed lies in the considerably better social standing of the Ainu woman. She is never sold, and after marriage she does not become a [585] member of a foreign tribe. Kinship on the maternal side is con- [602] sidered closer than that on the paternal side. Altogether there are still clear traces of an earlier /763/ matriarchy in the Ainu [182] family. By now it is pretty well extinct but pronounced enough yet to make the life of an Ainu woman far better in many cases than that of women belonging to other tribes.

591 844 The Ainu girl after her marriage is in no hurry to move over into her husband's house and often spends a few years in the parental house. Therefore her first confinement takes place, as a rule, among her closest relatives. I knew a woman in her middle age who had traveled back home to await her confinement in her parents' house.

843 562 From that alone it is obvious that the Ainu offer the woman in childbirth more comforts than the Gilyak or Orok (1). In fact, one notices a definite sense of sympathy and of a certain awe towards the woman who is shortly to become a mother.

[[p. 756-762 on the Gilyak have not been translated - Analyst]

---

1. The third tribe living on Sakhalin. Its customs are more similar to those of the Gilyak than those of the Ainu.

I

INTRODUCTION

The Ainu in Hokkaido.

101
131 The Ainu are an aboriginal people living in Hokkaido, southern Sakhalin,
and the southern part of the Kurile Islands (Teikoku Gakushi-in, ed., 1944a,
142 p. 7). They have been noted for their hirsute bodies, wavy hair and narrow
161 heads. They number about 17,000 (ibid., p. 7). The Ainu population of Hokkaido was estimated in 1940 at about 16,300 (NATORI, 1945, p. 280), a figure which has remained almost stable since 1854[1].

131 Hokkaido is an island of about 77,900 square kilometres (Tokyo Temmon-dai, ed., 1954, Sect. Geogr., p. 7), situated north of the Japanese mainland between circ. 41°30′N and 45°30′N and circ. 140°E and 146°E. The northern tip of the island is about 40 kilometres away from Sakhalin and to the northeast
132 of the island the Kurile Islands stretch away towards Kamchatka. The annual means of temperature for the years 1921-1950 vary from 5.2°C. to 8.5°C. in different areas in Hokkaido (ibid., Sect. Meteol., p. 8). There is a long season of snowfall from October to May (ibid., Sect. Meteol., p. 34 and pp. 36-42) (in Obihiro on the middle Tokapchi, from November to May). The monthly mean temperatures in the island for the years 1921-1950 indicate below 0°C. for the four months from December to March[2]. Apart from some local differences, at least in Obihiro on the middle Tokapchi, this is roughly the period of base snow which covers the ground through the winter (Obihiro
137 Sokkō-sho, 1959, p. 8 and p. 24). The island is well wooded: the southwestern part is rich in latifoliate trees represented by beech while the northeastern part abounds in coniferous forests, the representative species being firs, Abies sachalinensis and Picea jezoensis (MIURA, 1933, p. 275 and p. 278)[3].
133 From north to south through the centre of the island runs a range of hills and mountains the highest of which is Mt. Taisetu, 2290 metres above sea-level and in which the main rivers of Hokkaido have their sources. Among these rivers, the longest is the Ishikari (365 km), followed by the Teshio (306 km) and the Tokapchi (196 km) (Tokyo Temmon-dai, ed., 1954, Sect. Geogr.,
136 p. 27). In most of these rivers there are successive runs of salmon, Oncorhynchus masou and O. keta, from early summer to early or mid-winter (OYA, 1954; MIHARA et al., 1951). Among larger land mammals in Hokkaido are brown bear, Ursus arctos, and deer, Cervus nippon (HATTA, 1911; INUKAI,
433 1933, 1934 and 1952)[4]. The Ainu exploited these resources by hunting and fishing, and also collected wild plants.

1: Shternberg--37 E-5 (1890-1897, 1910) 1933 RX2 Gilyak RX2
Tungus R45
Ainu AB6 ●
Sakhalin

/1/

Classification of the Aboriginal Population of the Amur Region

T
A
G
197

If a linguistic basis is used for the classification of tribal composition, the aboriginal population of the Amur region /Priamur krai/(the Amur, Primorye, and Sakhalin oblasts) naturally falls into three completely dissimilar groups: 1) the Tungus group of nationalities, spread throughout the entire region and speaking different dialects of the Manchu-Tungus language; 2) the isolated tribe of the Gilyak, whose language is completely different from the languages of the Siberian peoples and in its structure stands closest of all to the American languages; 3) the equally isolated tribe of the Ainu, speaking a language which is completely distinct from both the Siberian languages and the Americanoid languages, and which has preserved in its structure pronounced features of monosyllabism.

A
T
G
101
●142
144

These groups also differ considerably from one another in other essential traits, which testify to a complete absence of tribal kinship among them, specifically: The Ainu with their characteristic trait -- an abundant hair-covering over the entire body and, in particular, the abundant growth of hair on the face -- still represent an unsolved anomaly among the peoples of the Mongolian tribes, one of whose basic traits is the scarcity of facial growth; furthermore, in their material culture, religion, and family structure (characteristic features of maternality /materniteta/), they display peculiarities which rather bring them close to the peoples of Indonesia, and they are completely distinct from both the Tungus group and the Americanoids (1).

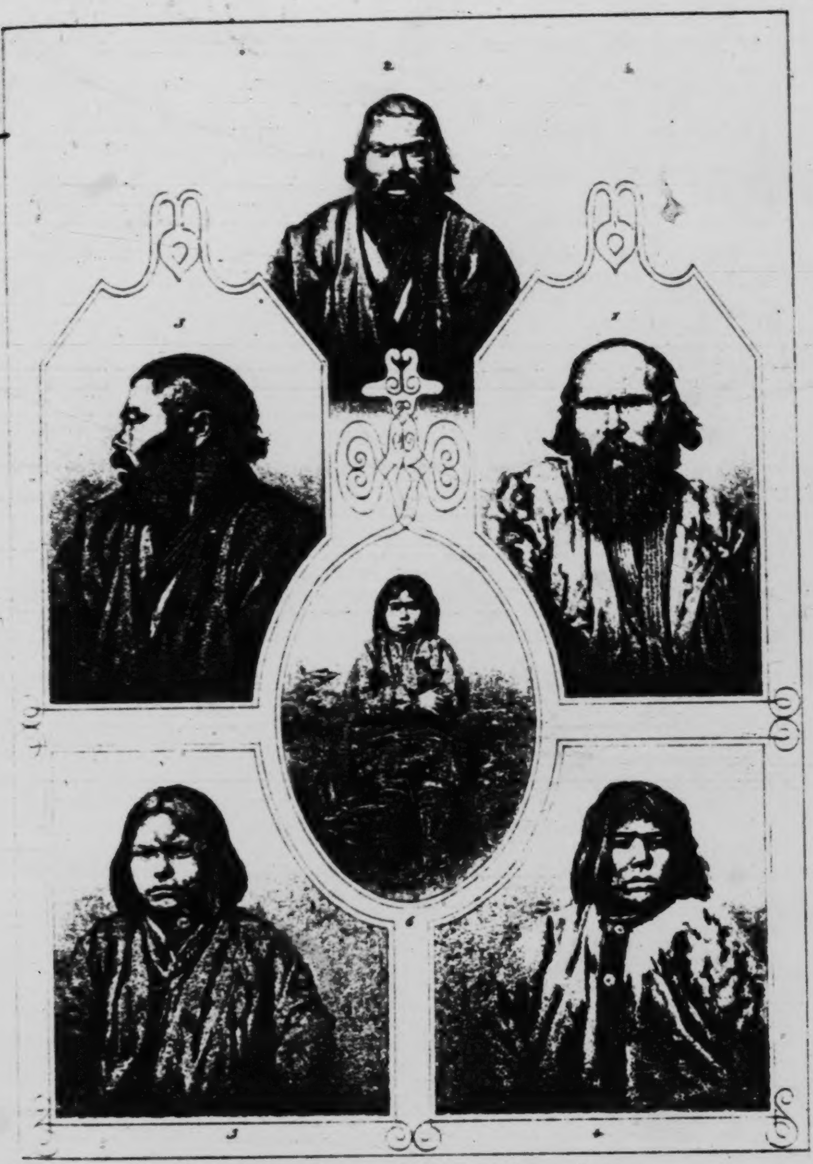
1. See the article, "Ainskaia problema /The Ainu problem/," below /untranslated/. Ed.

2: Schrenck--426 E-5 (1854-1856) 1881-1895 RX2 Gilyak

Ainu AB6

IV.

142
291
302



Ainu from Sakhalin: 1, 2, 3 -- Men; 4, 5 -- Women; 6 -- Boy

143

143 GENETICS--blood groupings; incidence of sex-linked characteristics (e.g., color blindness, hemophilia); other data of specific genetic significance (e.g., unusual response potentialities or limitations); etc. See also:

Notions about heredity 827

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

CHAPTER XXVI.

Heredity—Crosses—Psychological Observations.

080 THE mental qualities of the Ainu are not many, and what
they have are by no means great; nor are they improved by
education, for what they know comes more from inheritance
than personal acquirement, though naturally every rule has its
exceptions. I repeatedly noticed that talent, such as it was,
ran in certain families, the members of which were all more
or less intelligent. Certain families were more musical than
others; other families were more artistic—if, indeed, such a
word could be applied to the very low development of the
artistic faculty when at its best among the hairy people.
Various members of one household were potently insane;
others were as potently idiotic. I shall not class under this
121 heading of heredity transmitted disease, like leprosy, con-
143 sumption, &c., but I shall limit myself to heredity in physical
traits and mental qualities. Unfortunately, with the Ainu
intercourse between the sexes is so imperfectly regulated as
to often lead one to erroneous conclusions. The reader may
easily imagine the difficulty of establishing precise rules of
transmission in a race like the Ainu, where castes are not
622 marked, with the exception of the chieftainship in each village,
the only necessary qualifications for which are a sound, sharp
intellect, a strong physique, and personal courage. The office
[428] is hereditary if these qualifications are also inherited; but
should the sons or brothers of the chief prove unworthy of his
place, the Ainu would assemble in a "village council" and elect
another strong, clear-headed, and brave man in place of the
roi fainéant thus summarily deposed. These chiefs have no
absolute authority, though the men often consult them in

their quarrels and difficulties, which they are asked to settle. 622
Thus, because of these qualities necessary for the office, these
chiefs are a slightly superior type to the other natives; for
with savages, as with civilised people, sharp-witted, strong, and
brave men are naturally of a finer type than those who are
their inferiors in these qualities: but the difference among the
best Ainu and the worst is so small that I do not feel justified
in classing chiefs as of a different caste. Besides, exceptional
beauty, strength, or larger stature is not necessarily transmitted
in the families of chiefs, nor do the Ainu themselves consider
them better-looking than others.

As Ainu laws of marriage have no relation to the physical 621
and moral improvement of the race, the only way of classifying
the natives for purposes of heredity is by tribes, each village
being considered as a tribe. Ainu villages are generally very
small, and the inhabitants of each village intermarry among [582]
themselves, therefore each member of the community is in
some way related to every other member; hence heredity in
certain physical traits, mental qualities, and diseases shows
itself in one community and not in another. The difficulty of
tracing the exact connection of each individual with his or her
relations beyond the acknowledged father and mother also
baffles research in more minute details. Abnormal formations 621
are sometimes transmitted to many members of one tribe, as, for 143
instance, the hare-lip and webbed fingers, of which deformities 732
two or three specimens could be found in a small village
numbering fifteen or twenty houses. Malformation of the
umbilicus is common—sometimes in almost every member of
one small community—while it is very rare in others. Children
are mostly affected by this, as in some villages the cord is not [844]
treated at all at birth; and this leads to an abnormality till
the child grows older, when the few who survive seem to get
all right. In other villages the cord is fastened in a very
primitive, not to say imperfect, manner, with a common string
of *Ulmus campestris* fibre.

Albinism is very uncommon among the Ainu. I do not 143
know of any case when it has been transmitted, as albinos 732
are greatly disregarded by the Ainu, and, I was told, seldom
marry.

Red hair, or hair with red shades in it, is common among 000